

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LII, No. 14  
WHOLE No. 1318

January 12, 1935

PRICE 10 CENTS  
\$4.00 A YEAR

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### War and the Bonus

**W**E admire the large and generous language employed by advocates of immediate payment of the soldiers' bonus. They lightly toss off millions and billions, while the rest of us (and they too in their private capacities) carefully count our nickels and dimes. They seem to be familiar with figures which, as a rule, are known only to astronomers who try to count the stars in the Milky Way, or to the mathematician who in his hours of ease amuses himself by calculating an extension of 3.14159.

In his letter of December 31, 1934, President Roosevelt has told the country what he thinks of this proposal. Like President Coolidge's preacher who talked about sin, and was against it, Mr. Roosevelt is against immediate payment. The agreement of 1924, forced, undoubtedly, but legal, provided for payment in 1944. The President asserts that he sees no reason why this agreement should be changed, and many reasons why it should be kept unchanged.

The bonus authorized in 1924 amounted to \$1,400,000,000. This would increase, it was calculated, to about \$3,500,000,000 in 1944. It is now suggested, writes the President, that all the interest paid on these bonus certificates, or accumulated, be wholly remitted, and immediate payment be made on the value of these certificates as of 1944. "If this plan were carried out," writes the President, "the total amount [to be paid at once] would increase to \$3,700,000,000, making the cost . . . \$2,300,000,000 above the amount which the Congress fixed as the original basic adjustment." In other words, the original modest appropriation of \$1,400,000,000, has grown, as Ham Peggotty said of little David, out of knowledge.

It is, of course, obvious that the American Legion and other associations could have found no safer or more

propitious moment for their drive. Were this country finding some difficulty in balancing the budget, and were some 10,000,000 wage earners out of work, they would, no doubt, withhold their demand. But it is undeniable that the budget is balanced, that the Government hardly knows what to do with its money, that the heavy industries are flourishing as never before, that our workers ride to the mine, the textile mill, and the sweat shop in limousines, everyone with a Delmonico meal in his dinner pail. In the face of our universal prosperity, no hardship will be worked on anyone when the Government begins to toss its billions out of the window. In fact, it will ease the tension at Washington considerably.

But if it can be shown beyond reasonable doubt that the country is still in the trough of the most fearful financial depression the world has ever seen, immediate payment of three billions or even of one is impossible. At least, it is impossible, if the Government is to retain its credit, or if it is to continue to exist. The President can see no merit in the contention that the pouring out of these billions would stimulate business, nor can we. When the Government has scraped the bottom of the barrel, there will be lean sustenance for all of us—and we are near the bottom of the barrel now. After that, there will be nothing but the printing press, and the Government which rests its credit on that useful machine soon has none.

Whether the President can bring an overwhelmingly Democratic Congress to his point of view, is extremely dubious. When Congressmen undertake to promise the folks back home forty acres and a mule, they have bound themselves by a promise not easily forgotten or remitted. Congress may content itself with passing a bonus bill, and then acquiesce in the Presidential veto; or it may yield to a pressure that, at present at least, is not so

strong as an affrighted Congressman may deem it, and pass it over the veto.

In that case, the people of this country will begin to realize that since war costs more after it has been concluded than when it is going on, the policy of no more war is the only policy that a sane government can adopt. For after this bonus is paid, whether now or in 1944, a movement for pensions will begin, and in the year 2035 a harried Congress (should this Government last another century) will be vainly struggling to provide pensions for the great-great-great grandsons of non-combatant veterans of 1917-1918, and at the same time balance the budget. Experience is said to be an excellent teacher, but when we scan our pension lists, we puzzle whether the adage is sound, or whether Americans are incapable of learning.

### Reno Prospers

**A**T least one city has been found which states confidently that prosperity is at hand. According to the New York *Herald Tribune*, no less than half a million dollars were brought to Reno last year by individuals who desired a quick and easy divorce. But the county clerk at Reno reports that while 1934 was a good year, 1935 will be a bigger and a better year for divorces.

Attention has been turned only in recent years to the commercial aspects of divorce. It is now known that not only in Reno, but in many other cities, this grimy business of procuring divorces has become very profitable. Judge Sabath, who has sat for many years in Chicago, where the divorce laws are fairly rigid, stated some weeks ago that of the thousands of divorces granted in his court, from one-half to three-fourths were almost certainly obtained though cleverly concealed collusion or fraud. It is never difficult to secure a lawyer who will arrange through his staff to provide the client with a cause for divorce, or if the search proves too arduous, to create one.

For obvious reasons, this course is open only to the wealthy. It necessitates payment for criminal or, at least, for disorderly acts, and a not uncommon aftermath is a series of payments in a process that suspiciously resembles blackmail. Another reprehensible figure in this unpleasant field is the lawyer who provides himself with a perennial fee by collecting the alimony, and retaining as much of it as he can extort from his client. Even in these days of depression, the divorce courts of the country have maintained a certain group of lawyers and their satellites in luxury. These men are well known in every community which they infest, except to the local bar association.

It would be unjust, however, to lay upon the legal profession responsibility for the growing scandals of divorce. Divorce is a symptom of a deep moral disorder, tolerated in most of our communities, for which the profession is not responsible. But it is surely not asking too much of the bar to purge itself of the harpies who make a business of promoting divorce through illegal or immoral means.

The Attorney General of the United States, deeply interested in the administration of the law, has accused the bar of negligence in moving against lawyers whose advice and counsel, before and after the act, make such activities as highway robbery, kidnaping, and bank robbery safe as well as profitable. Mr. Cummings gives the bar good advice, but he does not give enough, for thus far he has said nothing about corporation lawyers, or lawyers who specialize in divorce. Should divorce-court scandals grow at the rate they have maintained for some years, the latter will soon share the opulence, if not the awe-inspiring port, of the former.

### The School and Crime

**W**E are informed by those entitled to speak with the authority of experience that in the modern detective story the villain is quite commonly a university man. It was not so in our youth. In those days you could tell a villain when you saw him; he was a Fagan, a Quilp, or a Heep, with no tincture of academic culture. Perhaps the new style is due to Conan Doyle, who, if memory serves, created as his chief villain one Dr. Moriarty, who, by reason of an apt combination of brains with an accommodating conscience, almost succeeded in matching the guile of the university man, Sherlock Holmes. Indeed, it was only a conveniently out-jutting shelf of rock which foiled Dr. Moriarty's attempt to end that famous detective's career by throwing him from the top of a cliff.

Forty years have passed since Dr. Moriarty's entrance on the scene, and in forty years any system of popular education can wreak havoc with the young. Hence we no longer show any surprise when the chief villain is a doctor of philosophy, surrounded by research workers, the very least of whom won his A.B. *maxima cum laude*. It is inevitable that the thing should happen in fiction, and even more pressingly inevitable that it should happen in real life. When some enthusiastic warden inaugurates a school or seminar, he can usually find all his professors and student consultants within the walls. Our prison magazines have won a respectable place in literature, and before he relinquished the *American Mercury*, editor Mencken had secured the services of a small army of special contributors, every one of whom—figuratively, at least—wore stripes.

It does not seem probable that our prisons will soon complain of a lack of college-bred inmates. Our youthful criminals are not exclusively recruited from the slums of the cities; they seem to be found everywhere and in all classes. Last week, Judge Lambert K. Hayes, of the Chicago Boys Court, said that more than half of the youthful prisoners brought before him, had "either high-school or college training." Similar reports are familiar to social workers in all parts of the country. They ought to stress the fact that not every system which calls itself educational can train our young people for good citizenship. But they probably will not. When even Catholics can be found to urge support of a system of education

which formally excludes all training in religion and in morality, on the ground that it is the foundation on which good government rests, not much is to be hoped for from the rest of the country.

It is not claimed, of course, that faithful attendance at a religious school will invest every pupil with impeccability. The problem of rebellious youth is not so simple as that. We can hope for the best only when home and school unite in the education of the child, with the state doing its part in facilitating this difficult task. But we can claim that without religion and morality there can be no good citizenship, and that without the aid of a religious school the majority of our children will grow to maturity as devoid of religious and moral principle as a child in the African jungle. For that latter statement we have the authority of the Government's religious census, while for the first ample justification seems to be found in the records of our criminal courts and of our jails. Our sociologists have suggested everything else for the child. They could now do worse than to try a little religion.

### As Rome Burns

THE "wettest" New Year's Eve in the history of New York is dated 1934. The net result of this meretricious revelry, as recorded by the police and hospitals, is ten deaths, about seventy-five cases of acute alcoholism, more than a hundred automobile accidents, and street fights innumerable. Both the police department and the fire department were put on an emergency basis as the city prepared to celebrate God's gift of a New Year.

The liquor dealers are satisfied, and the wholesalers jubilant. The low mentality characteristic of the trade makes that conclusion highly probable. But the bacchanalia which New York saw on New Year's Eve also makes the return of Prohibition highly probable.

It may be that the leaders in the trade would prefer to work as bootleggers, finding a larger profit in that type of manufacture and distribution. But it is the duty, a long-deferred duty, of New York, and of the country at large, to bring the liquor traffic under a tolerable degree of control, regardless of the preferences of the dealers, and of the politicians through whom they operate. Decent citizens are not disposed to put up much longer with the criminal excesses of the bootlegger, or with the machinations of the liquor dealers which fostered such outbursts as New York witnessed on New Year's Eve.

Federal Prohibition was a ghastly failure. One year under the new system indicates that not yet have we found a satisfactory solution of the problem of the manufacture and distribution of alcoholic liquors. It is true that some of the worst scandals of the old Federal system have been suppressed, but it is not yet certain that scandals equally grave will not spring up under the new Amendment. One fact stands out clearly. If local control has not paralleled all the failures and follies of Federal control, it has not scored a notable success.

As we have stated repeatedly, the fundamental error of the boards and committees which are supposed to control the traffic is that they have looked on liquor as primarily a source of revenue. In the United States, at least, the liquor traffic is primarily an activity which must be kept under wise restraints, consistently and impartially enforced. Unfortunately, the enforcement of the law in this country is, in general, so deplorably lax that, as yet, we have found no practicable methods of suppressing the bootleg traffic which tends to flourish when the legitimate trade is properly restrained. After a year of the new system, it is probable that the bootleg traffic equals in volume the traffic licensed by the States and the Federal Government. The unfortunate outcome is that the tax commissions lose the revenue which they hoped for, since the bootleggers pay no tax. Meanwhile, the licensed manufacturers use a high-pressure salesmanship to create new customers. The inevitable result, unless the efforts of both manufacturers and bootleggers fail, is less revenue for the Government, along with more consumers of hard liquor. That conclusion is not reassuring.

It is pleasant to reflect, however, that although legislatures may hit upon nothing better than fumbling policies, other means of decreasing intemperance in the use of alcoholic beverages are at hand. In the solution of this, as of so many other distressing problems, we must begin with the young.

The home is the child's best school, but only when it is a good home. We are not disposed to hold that the use of strong waters in the home necessarily lowers its moral tone, but whiskey and gin have never contributed notably to the sanctity of any home, or made it an ideal place for growing boys and girls. Since alcoholic liquors are a lure and a danger to many, the duty of parents is clear and imperative. A nice taste, or any sort of taste, for whiskey and gin, is a dubious asset to the child, and a distinct liability to the young man or woman at the threshold of life.

In all this, there is no appeal to supernatural motives, but merely to motives held in honor by upright pagans. Perhaps the Federal Government and the States may fail to manage the liquor traffic, but that failure will not be so disastrous if fathers and mothers will wisely control the traffic in their homes. For the child brought up in that environment, there will be no liquor problem.

### The Supreme Law of the Land

THE Council of State Governments will meet this month at Washington, conjointly with a commission organized to study conflicting taxation. The Council hopes to find a basis of cooperation with Congress in the matter of taxes. So many fields have been preempted by Congress that some States are at a loss to provide ways and means of securing their necessary revenue.

Whatever can foster a better understanding here is to be welcomed, and we trust that the Council will succeed in its task. At the same time, it seems to us that in his



announcement of the meeting at Washington, the president of the Council, Governor Winant, of New Hampshire, approves principles hardly in harmony with the Constitution. "States' rights must now be justified," he writes, "by a demonstration of States' competence." Otherwise, it will be quite proper for the Federal Government to assume them.

The simple fact is, however, that the rights of the States need no such justification. These are amply justified by their respective State Constitutions, and are adequately registered in the Federal Constitution.

The theory that a State loses a constitutional right when, in the judgment of the other States, or of Congress, it does not exercise, or imperfectly exercises, that right, has no standing in law or reason. The Constitution can be changed, but only in the manner which it prescribes. Changes made by usurpation do not strengthen orderly government, but break it down.

### Note and Comment

#### The Holy Name In Moscow

WITH remarkable fitness, the Feast of the Holy Name brought the news through the Associated Press from Moscow, that in the simplest and most unexpected manner the Name of the Saviour had been broadcast at Christmastide throughout the entire Soviet Union. The broadcaster was an American Negro, the singer Paul Robeson; the occasion, his rendering over the Moscow radio of the familiar spiritual: "Steal Away to Jesus." "Steal away, steal away home, steal away to Jesus!" sounded over the ether into the ears of millions of amazed Russians. The Kremlin dictatorial were too excited over the Zinoviev-Kamenev-Trotsky bogey to heed the unspeakable thing that had happened. Only when the bearing of the event had been pointed out in the London *Times* did they come to their senses, and were gripped with revolutionary alarm. Immediately the ukase went out that the counter-revolutionary singer must be suppressed. Previous precautions, that the spirituals were to be taken only as an expression of protest by the Negroes of the SASH (U. S. A.) against capitalistic exploitation, were an insufficient safeguard against possible religious infection. So no more Paul Robeson, no more spirituals. Silence on the Negro cultural front. But the sounds once uttered cannot be revoked.

#### A Flat Earth and The Middle Ages

IN another column the Pilgrim pays his respects to Ernest Boyd's naive attempt to resurrect an outmoded philosophy of liberalism. In the same article of Mr. Boyd there is a passing statement that reveals him and all his kind in that special kind of illiberal ignorance which G. K. Chesterton has often twitted them with. He says that the Middle Ages believed that the earth is flat. Now the curious thing is that perhaps nine tenths of

those who consider themselves educated would agree with him. It is simply part of that state of mind which holds that the Middle Ages were ignorant of practically everything, and that in fact by a kind of Catholic perverseness it was a sin to know anything. In the September issue of *Thought*, Prof. Charles W. Jones, Ph.D., of Oberlin College, sets himself to find out how this illusion about the Middle Ages arose. How it arises in modern times is no puzzle; it is contained in most school histories, which give Columbus credit for smashing the "common idea" that the earth is flat. Yet when Professor Jones comes to examine medieval documents he has great difficulty in finding anybody who believed the earth flat. Roger Bacon pronounced it round, so did Thomas Aquinas, Albertus Magnus, Vincent of Beauvais, and Robert Grosseteste. Earlier still, so did St. Bede, the Father of English History, who got it from the great Church Fathers, Augustine, Ambrose, and Jerome. Isidore of Seville, who died in 636, taught a round earth, and so had the great writers on natural science, Pliny, Macrobius, and Martianus Capella. Between Bede and Aquinas he finds agreement from Alcuin, Rabanus Maurus, and John the Scot. Aristotle, of course, had also taught a round earth. One writer, an obscure, illiterate sailor, Cosmas Indicopleustes, of whose geography only two copies are extant, taught an oblong earth. The calumny is just one of those inexplicable things arising from blind hatred, and blindly inherited.

#### Building the True Picture

STRENUOUS attempts now being made by antagonists of Christianity to utilize the story of the spiritual conquest of Central and South America as a means for discrediting the work of the Catholic Church begin to have an effect contrary to that expected by the propagandists. Under the impetus of misrepresentation, Catholic and non-Catholic scholars are digging up the true story, and every venture into the mass of surviving documents yields new honors for the history of Catholic mission enterprise and defense of human rights. At the annual meeting of the American Catholic Historical Association in Washington during Christmas week, the Rev. Dr. Francis Borgia Steck, O.F.M., reviewed some of the outstanding features of the mission work of the Friars who not only brought the Faith in an élan of heroism to Mexico, but with rare insight unfolded the capacities of the native mind, and anticipated supposedly ultra-modern achievements, such as hospitals and educational institutions. Dr. Herbert Bolton, of the University of California, succeeded in captivating the imagination of his listeners with the prospect of the as-yet-unexplored treasures to be found in the relations of the Jesuits of New Spain. The Catholic contribution to religious liberty and social progress, in relation to Maryland's Tercentenary, had already been related by Judge J. Moss Ives and Father John LaFarge. The cure for false history is the genuine record of history; and the dawn of widespread historical research, fostered by the indefatigable



labors of the American Catholic Historical Association, precedes an overwhelming apologia for the civilizing mission of Christianity.

#### A Magazine of Speeches

WHEN youthful readers write in hereafter for help in debates they are preparing in school, we know now what we will do with them. Heretofore, it has usually been necessary for us to answer politely that the editorial staff is too busy to look up the material they desire, though once in a while it has been possible for our busy librarian to send references that have been collected for another purpose. But now it looks as if we will be able to pass the query right on to a spot where they can exercise their research ingenuity with a minimum of labor. A new magazine has been started which will specialize in collecting the important speeches that have been made by public men, and will put them out in attractive form every two weeks. The magazine is called *Vital Speeches of the Day*, and it is published by Thomas F. Daly at 33 West Forty-second Street, New York City. The twenty-six issues will sell for \$3.00 a year, fifteen cents a copy. The issue before us, no. 7, December 31, 1934, has speeches by Winston Churchill, Mussolini, Ferdinand Pecora, Harry Hopkins, Owen D. Young, Nicholas Murray Butler, and a half-dozen others. Public men will also find the magazine useful for getting the real "lowdown" on public statements which may have been only partially reported in the newspapers. And of course the current-events classes and clubs in our schools and colleges will immediately want to subscribe for it.

#### Quiet Sunday In East Sixth St.

IT happened in Cooper Union. Two thousand people assembled there last week to protest against Stalin's firing squads. Countess Alexandra Tolstoy rose to make a speech, but her remarks were accompanied by a chorus of hisses and catcalls. These emanated not, of course, from the anti-Stalinists but from some fifty anti-Stalinists who had contrived to sneak into the hall. A second attempt provoked raucous yells from the hecklers. Naturally, this annoyed the majority, and after a moment or two of complaint somebody wielded an umbrella vigorously and there was a sharp yelp of pain. Canes and sticks appeared all over the hall. Chairs fell over with a crash. The sound of anti-Stalin wood bouncing off Stalin skulls and *vice versa* resounded throughout the place. People punched one another. They rolled on the floor. Noses bled. Then a third group, representing Law, Order, and the Police Department, appeared. They tossed the hecklers out of the building. But meanwhile, out in the street, other Stalinists were staging a demonstration against the anti-firing-squadists in the hall. As their comrades were booted into their arms, they howled their protests, then formed a parade, booed, and made speeches. Almost immediately, a fifth group, led by Eugene Daniell, of Stock-Exchange-ventilator fame, came marching down the street to demonstrate against the

anti-anti-demonstrators. Mr. Daniell mounted a self-transported rostrum and made a speech against Stalin. The Communists dragged him off the stand, splintered his rostrum, shoved his followers about. More fights. More bloody noses. More wielding of wood and percussion instruments. Then into the seething mob galloped a sixth group—the mounted police. Yells. Curses. Whistles. The crack of fists upon jaws. Finally, somebody threw a stench bomb. It was an all-pervasive stench bomb. Within five minutes, protestors, contestants, bystanders, Communists, Daniellists, antis, anti-antis, police, had all hurriedly left the environs of Cooper Union.

#### Current Events

THE Duke of Gloucester cut his foot, and the Prince of Wales was made a General of the Army, an Admiral of the Fleet and Chief Marshal of the Air Forces. . . . On a new counterfeit ten dollar bill, a cross-eyed Alexander Hamilton is shown. . . . Exhaustion of the earth's atmosphere with serious injury to the whole human race was looked for between Christmas and New Year's in the year 1,000,000,000 A. D. . . . The annual tournament of the Liars' Club was held in Wisconsin. About five-thousand liars competed. Many of the biggest liars in the country did not enter the contest at all. . . . Streamlined trolley cars would soon appear on our streets, it was announced. The popularity of trolley cars had been waning. . . . A New York barber was appointed a colonel on the staff of the Governor of Kentucky. The new colonel will continue shaving and hair cutting, but announced his intention of buying a uniform and a horse. The commission was displayed in the barber shop, a barber's holiday was announced, while the colonel, with razor in his hand, faced a battery of camera men. . . . Police arrested two policemen in New York for stealing candy before Christmas. . . . A building four feet wide will be erected in Philadelphia. . . . A seventeen-year-old high-school astronomer, walking home after delivering his newspapers, discovered a new star in the heavens between Vega and Beta Praconis. . . . Man's onward march into the hidden mysteries of nature resulted in the recent discovery of a fish with a mouth like a cow.

*A copy of the Index for Volume LI of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.*

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SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:  
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: MEdallion 3-3082  
Editors' Office, 329 West 108th Street, New York, N. Y.  
CABLE ADDRESS: CATHREVIEW

*Stamps should be sent for the return of rejected manuscripts*

## A Letter from Mexico

[*Editorial Note:* The following letter was written by a Mexican layman who studied several years in this country, and was addressed from Mexico to a former fellow-student who resides here. For obvious reasons the name and whereabouts of the writer cannot be divulged, but the original of the letter is in the hands of the Editor.]

YOU will notice that I am writing to you from nowhere in particular. The explanation is simple: the people for whom I work have been able, miraculous as it may seem, to steer clear of this whole religious business which is causing us so much distress at present, and I feel that I have no right to bring in my firm: you will agree with me. As matters stand, even people of the rather placid type, such as I, are having what I can only describe as a man-made replica of hell, with a high record of achievement for the maker.

I also see that you are hard at work. I only wish that I could say the same. Although I do manage to put in a little work once in a while, somehow it always seems to happen that I barely get started when up pops something new to throw me off my poise. I have been able to take a good many "lickings" in my life so far, chiefly financial. But this goes on and on and on. . . . And of course, it is very much worse. It is not only religion that is involved, but every single principle of decency and loyalty and mental cleanliness and restraint that is at stake. You may think that I exaggerate. But with what I had always considered the despicable craft of the informer turned into a civic duty, the handing over of the souls of your children to the gangster bunch made compulsory, and similar calamities beyond enumeration repeating themselves daily in the most monotonous fashion, it does seem rather hard to keep one's equanimity. And, as a background, processions of haggard Government employes stalking the streets of Mexico with starvation staring them in the face in case they should disobey.

As you know, I am a practising Catholic, although extreme piety is, unfortunately, perhaps not as much in my line as it ought to be. But when I found out that one of those processions bore aloft a banner with a picture exhibiting a priest, a naked woman, between them a chalice, and underneath, an inscription *Cocktail para dos*, "cocktail for two," I need hardly say that I did not feel particularly elated. The trouble, of course, is that employes have children just like other people; and those children have stomachs, just like other people. And for those employes abstention meant starvation, and starvation for their family. Many, of course, did abstain. Others didn't.

But even those who went are being subjected to a regular inquisitorial test, in some of the Government offices, at least. Just by way of example, I am enclosing a copy of a *cuestionario* which has been sent around to those employed, of all things, in the "Beneficencia" Department. It is a curious document: I doubt whether any other copies will find their way into the United States.

Recent victims include Dr. Alfonso Caso, of Monte Alban fame (he is a free thinker but like so many men with a sense of personal dignity refused to march), Ingenieros Reygadas Vertiz and Marquina, and several other distinguished persons at the Secretaria de Educaci3n. As the Administration has more or less run out of archeologists, it had to place our native monuments in the hands of Alfonso Toro, whose chief claim to archeological distinction lies in his having written a particularly virulent book against the Church.

Our new President assumed office four or five days ago: he carefully avoided all reference to the religious question in his inaugural address, and although he is said to be very red, I rather expect to see a lull in the storm. This, to my mind, is about the worst thing which could happen now, as even the present situation is quite intolerable. We simply cannot go on as we are and there is, in consequence, real danger in the cessation of all those sensational "coups" which have enlisted so many sympathies for our cause throughout the world.

You Americans have never realized, to be quite frank (for such is the privilege of friends) what a terrible weapon, for good or for ill, you have in your hands: *recognition*. Whether you will it or not, recognition, in the eyes of most Mexicans, means approval, support; and, although this may not be technically true, yet it is undeniable that, in practice, it has worked out that way, e.g., during the de la Huerta and Escobar revolts. In fact, I do not think that it would be too rash to say that if this unfortunate country is now the plaything of Calles and his hybrid band of gangsters and "doctrinaires," it is, solely and exclusively, because of recognition. And, since they are self-perpetuating, unless something is done in this whole recognition business, presumably the present minority will remain in power to the very last day.

Of course, it is not recognition itself that is so much to blame, as the fact that it should be *unconditional*: if it were made subject to the other party's showing due respect for those basic principles of ordinary decency which are enshrined in your own Constitution, we would have a very different tale to tell. But (I am invoking the same old privilege) by the failure, on the part of those concerned, to take this elementary precaution, what has on the whole been an extraordinarily disinterested and well-meaning policy has proved quite disastrous in every way. As to your Ambassadors (God bless their benevolent hearts: every one has tried to be a true friend), they have entirely forgotten this master card. In the old days they used to talk vaguely about intervention, but as no one really believed in them, that failed. And so they now think that their *only* policy is to be more *callista* than Calles, which is a thing which many Mexicans do not appreciate. Yet even now if only people across the border started whispering about the withdrawal of recognition, there would almost certainly be an improvement straight away. I can assure you that the Calles people



would not like it at all. Such a step, you see, might not be of great consequences as far as international relations are concerned: but it would jeopardize their position within the country itself.

Of course the desideratum is that the churches (all churches, of course) should enjoy much the same situation in this country as they do, for instance, in the States. It is a difficult goal to reach, but one which must be mentioned every day. You Americans are helping magnificently.

These are hard times, are they not, that even peaceful people like myself, whose sole plea is to be left alone and if anything only too willing to cooperate in any scheme of orderly social development along reasonable lines, should find ourselves thus goaded to the very verge of despair. But with Calles and his bunch, exasperation has been raised to the dignity of one of the fine arts, and each of them is a great artist in his way.

I wish, however, to be fair: the present man seems better in every way. He is personally spoken of as very honest: he has already closed the gambling hells. On the other hand, he has Garrido Canabal in his Cabinet, and little more need be said, whilst behind it all there is the

dictator. He was recently described as the greatest God hater after Stalin: I honestly suspect that he is much worse.

I will try to write a more reasonable letter by and by. Meanwhile, and in view of what you told me in your last, it struck me that all this might prove of interest to you.

A translation of part of the questionnaire mentioned above follows:

II.—*Data on religious ideology:*

- (a) What religion do you profess?
- (b) What religious practices do you profess? Do you assist at Mass? Do you go to Confession?
- (c) Do you belong to any religious association?
- (d) Do you maintain any relations with directors of religious associations or with members thereof?
- (e) How many children have you of school age?
- (f) Note the name and address of the school or schools which they attend.

(This questionnaire is typical of those submitted to all employes and servants in Government offices. Its purpose is obvious in view of the Government's declared attitude to expel Catholics from the Administration.)

## France Serves God and Country

DENIS GWYNN

MARSHAL LYAUTEY'S death removed one of the greatest and most representative figures in French public and Catholic life. With his death there passed a tradition which can never be completely revived. He was a link with all that remained of the old France which still survived the revolution and the Napoleonic wars. Yet he was the builder of France's modern colonial empire, which stretches across Africa to below the Sahara with only the narrow belt of the Mediterranean separating France from her vast and rich colonial possessions.

There was much truth in the epigram which described him as being the "royalist who gave an empire to the Republic." Yet Lyautey had very little contact with that intellectual revival of royalism in France in more recent years which at one time captured much of the imagination of young France. His family on both sides had been connected with the army for generations; and he was as inevitably a soldier as was St. Ignatius. Such a tradition had ever involved absolute allegiance to the monarchy; and the old military families had never lost their contempt for the Republic.

Hubert Lyautey, with his military ambitions and his insatiable energy, was to suffer disillusionment in regard to the attitude of his own class towards contemporary France. As a military student he came under the influence of Count Albert de Mun, that most picturesque aristocrat who was the pioneer of Catholic social reform. The result upon Lyautey was that he became the originator of new systems of improving the condition under which

his men lived; and in time his example spread in many directions.

Not until he was nearly forty did he find real scope for his prodigious energy, when he was ordered unexpectedly to Indo-China. There he came in touch with General Galliéni, the most vital organizer of France's colonial administration; and an intimate friendship grew between the two men. In Indo-China, Lyautey made his reputation as a brilliant commander in a difficult country, consolidating the results of military conquest by peaceful penetration and by creating prosperity and security wherever his troops advanced. Before long Galliéni was sent to Madagascar, and Lyautey followed him as his Chief-of-Staff, with similar distinction and success. Then came his recall to France.

The conflict between the Church and the anti-clerical politicians had grown in intensity while the politicians were preparing to banish the Religious Congregations and to sever relations with the Church. Emile Combes was Prime Minister, and at the War Office General André was drawing up a secret "black list" of all Catholic officers who attended Mass, or who were known to send their children to religious schools. As Colonel of the 14th Hussars, Lyautey was on maneuvers in August, 1903, when he received an ominous telegram ordering him to report to the War Office immediately in Paris. In the prevailing conditions the message seemed to have only one interpretation.

But in fact he had been summoned to Paris at the instigation of the Governor General of Morocco, to

assume command immediately of a disturbed province in Morocco where his experience would be invaluable. Even a Catholic soldier could still be indispensable; and although Foch was dismissed about that time from the Staff College because he had a brother who was a Jesuit, and because he made no secret of his religious convictions, Lyautey was sent out to Morocco and thus began that amazing career which has strengthened France enormously through her colonial expansion. Two years later, the separation of Church and State had been decreed and the Government was proceeding to confiscate church property in face of organized resistance. The churches were being barricaded in many parishes, and the police had been unable in some places to force an entry and confiscate the sacred treasures. Troops were being called out to assist in robbing the churches, and officers of the old military tradition were resigning in large numbers rather than undertake such duties.

Lyautey read of it in Morocco, where he had already restored peace and done marvelous work in pacifying and developing restless districts. For once he broke his silence on politics and wrote a long and intimate letter to his old friend, the Minister of War.

Forgive me [he wrote], I must be very fond of you and hold you in very high esteem to dare to write thus to you. . . . Before closing this letter I owe it to you to tell you in all sincerity that I have fixed on a firm point for myself. In one region of France there are certain churches which hold the most sacred memories for me. . . . On the day I learn that men wearing my uniform have been forced to violate them, I am resolved to resign from the army. It may be tomorrow, for I should feel that were I to pass their thresholds in uniform my forebears would rise from their tombs before me. Such action will certainly not be disobedience; it will be the laying aside, with a broken heart, of a uniform which I could no longer wear without dishonor. And you could not fail to understand it—you who have fought from the days of the Empire for the respect of your convictions, and have lauded those who then shattered their careers to avoid dishonor.

It was no threat, but a plain statement of one honest, fearless man's intentions. It must have counted greatly with the politicians to whom it was addressed; and very soon afterward the use of the troops against the churches was discontinued. Clemenceau with his ironic wit announced, on becoming Minister for the Interior, that he would not risk the shedding of blood for counting church candlesticks. And it was not long afterward that Clemenceau recalled Foch to the Staff College as its Commandant. As such, Foch continued for a second term, his teaching training many of the greatest soldiers in the War which followed some years later.

When 1914 came, the effect of the measures taken to discourage Catholic officers was seen at once. Joffre dismissed whole batches of Generals within the first few months of the War. But when fighting began, no more nonsense was heard about keeping religion out of the army. There were no military chaplains at first, but the exiled priests and monks came flocking back to France, and the War Office was obliged to recognize them as indispensable. Old General Pau simply took the law into his own hands when he went to command the armies on

France's eastern frontier, by bringing a chaplain with him. General de Castelnau was equally uncompromising. And before long Foch had risen to be one of the most important Generals on the western front.

As the War advanced, the number of Catholic Generals who rose to high rank increased remarkably. Before it ended, Foch had become Commander-in-Chief of all the Allied forces in France, with Petain as Commander-in-Chief of the French armies, and Lyautey as the savior as well as the organizer of France's colonial empire in northern Africa. All three became Marshals; and so also did General Franchet d'Esperey, who had been given command of the Allied forces in the Balkans and who led the attack through Bulgaria which was the first fatal blow to the Central Powers. Within a year after the War, Foch, Petain, and Franchet d'Esperey had all taken part in pilgrimages to Lourdes.

Among the younger military leaders there were three Catholics of the foremost distinction. Gouraud and Mangin had made their reputations under Lyautey in Africa. Gouraud had held high commands in France, and had commanded the French forces at Gallipoli. Mangin, known everywhere as "the African," had been in command of the colored troops which Lyautey recruited in Africa. With them he had led the attack in the first counter-offensive in June, 1918, which defeated Ludendorff's plans for a final offensive against Paris and turned the tide of the war. He was the hardest fighter of them all; and in every desperate battle, from Verdun and the Chemin des Dames to the capture of the steep hills around Laon and the last phases of the final offensive, Mangin and his colored troops were always in the forefront of battle.

When the War ended, both Gouraud and Mangin were entrusted with extremely important commands. Gouraud was sent out to Syria and there carried on the policy of peaceful penetration which he had learned from Lyautey. It was soon afterward reversed when the anti-clerical reaction set in, on the plea that he had been giving too much encouragement to the missionaries. Mangin was given command in the occupied areas of the Rhineland; and he soon became a target for political attack and was accused of plotting against the republic. Still more important was the work entrusted to Foch's former Chief-of-Staff, General Weygand. He was sent on an urgent mission to Poland in 1920, to save Warsaw from the overwhelming invasion which had brought the Bolshevik armies to the gates of the Polish capital. In cooperation with Pilsudski, Weygand organized such a brilliant resistance that the Russian army was thrown back in complete rout, and all Central Europe saved from Bolshevism.

When the anti-clerical revival gathered strength under Herriot in 1924, the influence of the Catholic Generals counted for much in supporting the revived prestige of the Church. Old General de Castelnau, who had retired from the army, became president of the National Catholic Federation, formed to resist the campaign against the Church; and he still occupies that position in a national organization which owes much to his magnificent energy



and organizing power. The anti-clerical campaign was broken when France was faced with bankruptcy. The younger group of Catholic Generals still occupy high commands. Mangin is dead; but Gouraud has been Military Governor of Paris for a number of years; and Weygand is Chief of the General Staff, and as such the most important soldier in France.

Only a few weeks before his death, old Marshal Lyautey spoke in public, warning a younger generation that war was once again imminent in Europe, that it would break out one day "like a thunderclap."

So the old tradition has lived on. Even Joffre, for years regarded as anti-Catholic and as a Freemason, had become a practising Catholic again in his closing years, and used to attend Mass regularly in the front pew of the little parish church near his home.

Of them all, Foch had the deepest influence both during

and after the War, with the intense simplicity of his religious faith. I remember a French journalist (not a Catholic) describing to me how he had met him at headquarters during the War. He had found Foch in an approachable mood and had asked him rather timidly how things were going. Foch had thought for a few moments and then replied, as though he were thinking aloud: "We shall win. Christ will save us." And when Foch died and the Government wished to make difficulties about the Cardinal Archbishop having the foremost place in the procession, Foch's family were able to insist that the dead Marshal's wishes must be respected, or else they would allow no public funeral at all. Once again the politicians had to give way; and Foch went to his grave with a national funeral surrounded by every symbol of the faith which for him was identified with his devotion to France.

## Public-Utility Propaganda

FLOYD ANDERSON

A RECENT headline in the New York *Times* proclaimed: "Utilities Open War on Power Program of Administration." This threat, voiced by the Edison Electric Institute, representing eighty per cent of the nation's electric-power interests, is one that might well have serious consequences. The utilities are particularly well equipped to impose their will on the people and through them on the Government. The network of utility companies spreads like a fine-spun web all over the country—from New York to San Francisco, from Superior to New Orleans.

The Edison Electric Institute represents practically the same manufacturers that comprised the National Electric Light Association. To use what may be an inept comparison, this group of utilities has shed its N. E. L. A. corporative skin when it was no longer useful (and in fact harmful), appearing resplendent in the new Edison Electric Institute garment.

One of the best ways of judging the future is by the past. By considering the publicity and propaganda methods of N. E. L. A., I believe we shall have a pretty good idea of the methods that will be employed by the Edison Electric Institute. The Federal Trade Commission has just completed a six-year study of "efforts by associations and agencies of privately owned public utilities (electric and gas) to influence or control public opinion in regard to municipal or public ownership of such utilities." Portions of this report are particularly valuable in examining the publicity and propaganda methods of N. E. L. A.

The Trade Commission concluded that the principal purpose of all the publicity expenditures of the utilities was to one end: "to foster and retain the fullest security for the privately owned utilities, including their organization, financing, service, and rates, and to secure full public approval of all of their methods and practices. . . ." They have tried to "educate" the general public into an

attitude harmonious with their own wishes and program, so that it will strongly favor what the utilities want, opposing whatever they do not desire.

Every possible means of publicity was employed. Pamphlets were distributed in schools, civic clubs were used, schoolbooks censored, newspapers employed—in fact, George F. Oxley, a director of publicity for N. E. L. A., said that he knew only one means of publicity that had been neglected, and that was "sky writing."

State publicity committees were set up, beginning about 1919. They were under various titles, usually failing to show utility sponsorship, and implying that they were impartial agencies. By 1929 there were twenty-eight of these committees, covering thirty-eight States.

Now the utilities always endeavored to secure the good will of newspapers and newspapermen. They chose newspapermen of State-wide reputation to be directors of twenty-four of the twenty-eight publicity committees. These directors educated the utility executives in their territory so that they were "newspaper wise," convincing them of the need of supplying the director with news, and also "benefits in increased public good will to be derived from consistent and substantial advertising."

The Federal Trade Commission adds:

This executive contact and advertising all tended to aid the State directors in receiving special consideration in the handling of matter submitted to the papers. Such consideration has reached the extent of printing whatever publicity is offered, even editorial expressions, some of them of the "canned" or hand-out identical variety.

One of the methods used to create and build up opposition to public ownership of utilities, or any government interference with their operating methods, was the subsidizing of a news service. The name of it was the Hofer News and Editorial Service, of Salem, Oreg., and its purpose, "without disclosing its subsidy and special interest," was to hinder or stop government or public own-

ership. Ninety utilities, representing all the principal groups, subsidized it to the amount of \$84,820 a year. And in 1924, its service was nation-wide, and extended to 13,000 or 14,000 newspapers.

Another endeavor was a survey, under the auspices of Utilities Publication Co., of Chicago, to expose "the fallacy of municipal ownership." This was in 1920 and 1921, and \$105,000 was consumed in this effort. The Insull companies and the Byllesby group contributed to this.

The influence of these public-relations committees even extended into the schools. In many States, says the Trade Commission, "the very textbooks in the classrooms were carefully surveyed . . . and definite steps taken to eliminate those considered unfavorable and to have them replaced by others written by utility men or by professors receiving retainers from the industry." They were even able to persuade publishers to let the industry edit textbooks before they were published!

Dr. Hugh M. Blain, director of the Louisiana-Mississippi Committee and a professor of journalism at Tulane University, said in 1925 that "future generations would be staunch friends of the public utilities" as a result of the education work that was being done in schools, that "twenty or more of the State committees [were] in contact with school and college students and teachers in more than thirty States."

The utility corporations early realized that a financial interest is the best way to warp the public into their way of thinking. As President Franklin T. Griffith, of the N. E. L. A., said in 1925, they had

found that human nature is so constituted that when one has a financial interest in any public matter he is more apt to give consideration to measures involving the welfare of the industry in which he has invested than when he is considering an abstract proposition of fairness disassociated from selfish interest.

In fact, this principle was so well recognized that one of the purposes of the public-relations section of the N. E. L. A., according to P. S. Arkwright, a president of the Association, was to train employees so they "will be able to interpret the industry to the customers and the public . . . to bring about and maintain a ready acceptance by the public of sound securities issued by the industry."

This selling of stock to the consumers has been called "customer ownership." That is misleading. Rarely has the stock sold carried voting privileges, so that the stockholders bear the risk of owning stock but receive none of the advantages. This is especially true when the stock offered is preferred stock. That is, the purchaser receives preferential treatment in receiving dividends, up to a certain percentage, but not beyond that. Sometimes this preferred stock is non-cumulative, which means that if the company has a bad year, and makes no profits, the preferred stockholders receive no money. Then if the next year large profits are made, the preferred stockholders are limited in the amount that can be paid them, and the holders of common stock receive the big return. If the stock were cumulative, the dividends previously unpaid would be outstanding against future profits.

One advantage of selling stock to customers has been

that of securing capital. But the primary advantage has been the acceptance by these customers of the utility's program in their community, thus building up a "back log" to ward off unfavorable criticism of the utility. There is also built up a tremendous political support, to be used when necessary.

The political implications of this on a national scale were shown by a letter which the managing director of the National Electric Light Association wrote to a director of the Joint Committee of National Utility Associations:

There appears to be a certain decided advantage in emphasizing the facts as to the large number of citizens who are owners of the securities of the public utilities.

Information directly submitted to the Congressional Representatives of the respective States as to the number of security holders within their particular State should be effective in emphasizing in their minds the importance to their local constituents of any matters which affect these securities. . . .

Some particularized presentation of this situation by State groupings would be very useful before the committee of Congress which may be considering a resolution for investigation.

This Joint Committee of National Utility Associations, by the way, was formed in May, 1927, when it was decided that prospective legislative matters in Washington required a "mouthpiece" to represent "substantially the public utility interests in this country" on questions of "broad public policy."

Alton Jones, of H. L. Doherty & Co., and formerly president of the N. E. L. A., expressed the purpose of this joint committee in 1927 when he said:

The work of this joint committee is to deal with the questions that are before the people of this country and try to see to it that the men who will ultimately decide this question in Congress are informed on the various subjects upon which they will be called upon to vote. . . .

You men have to do the practical job on the ground, seeing to it that these men are appropriately advised, and if they are inclined to be obstreperous or inclined to go out on the wrong track, you must see to it that public sentiment is created at home that will make these men change their minds if they are wrong.

Also in 1927, George B. Cortelyou, chairman of this Joint Committee, spoke of it representing the gas, electric-light, and street-railway industry of the country, "an industry that is the custodian of the funds of millions of our citizens who are unorganized and voiceless."

The Federal Trade Commission agrees as to the custodianship of the funds of the unorganized and voiceless millions, and also that these millions of citizens are "unorganized and voiceless" in the affairs of the utilities industry. It points out that:

An examination of the records of more than one-half of the electric light and power industry (measured by generating capacity) . . . discloses substantially no instance where any full voting-power stock has been offered to the public in any general public stock-selling campaign under what the industry refers to as "customer-ownership" selling campaigns. Such voting stock was, generally, taken and held by some holding company of the group. But how fully and fairly, if at all, the joint committee or any other organization of utility companies or of persons in control thereof have represented these unorganized millions and their funds of which they admit custodianship is another matter. On this the record must speak.

All these publicity efforts cost money. For each of the



four years from 1929 to 1932, the National Electric Light Association expended approximately \$1,500,000. The Federal Trade Commission reports that the various utility associations have probably collected and spent more money for publicity purposes than has been paid out by any other group or organization "not actually engaged in commerce or manufacture."

Who pays for all this? Let M. A. Aylesworth answer the question.

When he was director of the N. E. L. A., he advised utility executives to permit large numbers of their employees to attend conventions, and not to worry about expense, because "the public pays."

This is literally true, said the Federal Trade Commission, because the expense of public-relations work is usually charged up as operating expenses. But, it adds, "whenever such original payments are used in successfully lulling the paying public into satisfaction with improper rates or charges, to such extent does the public pay for the privilege of continuing to pay excessively as long as such rates continue in force."

The public pays—and pays and pays.

## A Relief Case

D. C. LAWLESS

YOU turn obliquely to the left off Logan onto Seward Street. Seward is a cindered lane with greensward for sidewalks. Within the length of a block it tumbles into the pit of an abandoned brickyard. At this farther end, next to the pit, are the only dwellings on the street: to the north a neat cottage close to the lane; to the south, away back in a bower of trees, a small white frame house near a hundred years old. Here lives Miss Jennie Norton, alone on her three acres, the last of her clan in Athens.

For twenty years Jennie worked in the mill, till the depression closed it tight. Now, for her at seventy, a small, frail body in a pushing army of unemployed, a job is a dream. But Jennie cherishes it cheerfully. She has no tenants, no stocks or bonds, no pension or annuity; but she never petitioned for "relief." She lives on the meager yield of her savings of paltry mill wages—the return is \$5 a month!

How does she do it? I had a consuming curiosity about that very personal question when I called on her today. But an incident happened—the turn of a page and the glance of an eye—that only deepened the mystery.

The background of this mystery is a combination of handicaps. Jennie, besides being past seventy years of age, has grown rather stiff during the five years of idleness since the mill closed. She is also deaf: the whirr of machinery and the flying fluff of a decade destroyed her hearing as an aid to earning. Then she depends on the mail for communication with the world, and she has no postman. Seward Street has no sidewalks, therefore no free delivery of mail.

So when Jennie answers an ad for some one to address envelopes, or copy names, or fold circulars, or some such

service for which she has a neat hand, she is obliged to walk three-quarters of a mile to the General Delivery window to learn whether her answer drew fire; and, most frequently, three-quarters of a mile back empty-handed and disappointed. But she never gives up, never asks for quarter; the spirit of her ancestors still fires her soul. Week after week, under boiling sun or pelting rain, through snow or slush, over frozen ground, against driving wind or biting cold, whatever the weather, she drags her weary limbs and crippled feet back and forth to the post office, sometimes darting an ironical glance at the innocent mail carrier, should she meet him, who makes a daily free mail delivery on the four streets that surround her home.

With that dumb exchange she has a sharp smart of loss. For the postman recalls to her a happier day. Besides holding a position instead of a job, she then also earned extra dollars with bits of verse, humorous quips, bright sayings of children, and pen-and-ink sketches for the metropolitan papers, and a carrier, some genial, leisurely predecessor of this one she just passed, delivered her checks at her door. Seward Street was on a mail route then. That was an age ago before a fit of economy in the midst of prosperity had cut it off.

I knocked at Jennie Norton's door with a resounding thump. As I waited, listening for a sign that my pounding had penetrated her ears, I wondered again for the hundredth time how she lived on \$5 a month with an additional mite here and there, and managed to maintain her cheerfulness and independence, to say nothing of her respectability.

As Jennie opened the door her eyes fell on a basket in my hand. Our families had observed the custom of bringing gifts, usually eatables, when we exchanged visits. Under cover of that ancient and honorable usage I now carried a hamper loaded with provisions. Jennie's brows contracted an instant, before she began to help me unload with graceful appreciation, saying a pat word for each article, how she liked grape fruit, etc., etc., but her mind meanwhile working silently on an independent line.

"That's so good of you," she said sweetly over the last package, thus dissolving the awkwardness of the giver; "and I'm sure," she added, "I've got something *you* like. Wait a minute." She moved as nimbly as her age would allow toward the cellar door and went below. She would return with a can of preserves and a bag of nuts or apples or potatoes, and strike a balance between us, at least in good will if not in quantity. That was Jennie.

As I stood in the center of the room in a blank pause—she left me so abruptly—my eyes fell on a small pamphlet on the table. It was the Monthly of St. Patrick's Church—a shrine a mile and a half distant whither she faithfully trudged to Mass Sunday after Sunday, year in and year out. This was the January number and it contained a list of the total contributions of each member for the past year—a fruitful source of caustic comment in family circles.

As I picked up the booklet I felt the irresistible urge to scan the names of the donors: I knew some of those

Irish in that parish. At the same instant, from some inward depth, I received a warning; I must not look at Jennie's; her contribution on sixty dollars a year would be so tiny, it was too sacred to be searched out and gazed at with curious eyes. But I wavered. My curiosity donned the cloak of friendly interest. Thus salving my conscience, I yielded. With a slight warming of the cheeks as I heard Jennie downstairs selecting for me some choice provisions from her scanty stores, I ran my finger down the "N" column. Here it was—"Miss Jane Norton—"

The blood cooled in my cheeks. My flesh crept. *She*

*gave the Church more than I did.* From her sixty dollars—I knew her resources exactly—she gave more—far more—than the scriptural tithe. I closed the pamphlet guiltily and laid it down as I heard her foot scrape on the stairway below.

The mystery had deepened. How did she live on the remainder? At what sacrifices of food and clothing and comforts? As I departed with a can of cherries and a bag of cranberries, I felt like a thief. But I now knew that the relief committee that had Jennie's case in charge was made up of the Saints and Angels.

## Education

# The Lady Abbess and Religion Teaching

BAKEWELL MORRISON, S.J.

THE Lady Abbess was very young, for an abbess, and very much in earnest, as all abbesses should be. She had just Taken Office, had been invested with all pomp and regalia, and her first thought, when the feasting and religious celebrations were over, was to attend to a project very near indeed to her heart because she knew it to be very near to the Heart of her Captain. Not being a Chaucerian Abbess, she could not, in the manner of King Cole, call for her pipe and other accessories; but she could call for her Lady Dean of All, she could call for her Lady Dean of Women, she could call for her Lady Directress of the Religion Department. And she did.

When they were all assembled, after first kissing the gracious hand of the Lady Abbess, the Lady Dean of All permitted herself to interrogate the Lady Abbess. "Madame," she purred, "what means this summons?"

"Ah," began the Lady Abbess, still feeling that peculiar catch of the breath that she had noticed seemed always to begin as prelude to her utterances, now that she had A Dignity and must maintain it. "It is the religion teaching. I would have something done about that. I would inaugurate an Improvement." (And the capital letter on Improvement is intended to express the inflection, as if one were pronouncing a holy and a mystical word.)

"Ahhhh," in a tremulous sigh from the attendants.

"That, Madame, is the one thing we all desire," nobly responded the Lady Dean of All.

"Well," continued the Lady Abbess (grateful for the pause that had preceded, but confident now that her supply of breath would hold out for one sentence any way), "the first point must be the preparation of our Lady Instructresses."

"Hear, hear—," began the Lady Dean of Women, only suddenly to feel the impropriety of cheering before the Lady Abbess. So she reached for her handkerchief and ended in a cough.

The Lady Abbess started to smile, but suddenly remembered herself and looked serene.

"As I understand, heretofore no Lady Instructress has ever taken her degree in Religion?" queried the Lady Abbess, now beginning to enjoy herself and speaking rapidly.

"No, Madame," replied the Lady Dean of All, "as yet none have."

"You see, Madame," began the Lady Dean of Women, "I had wanted to do that but I needed a major in psychology and a minor in education, and it would have delayed my degree had I added Religion, and it would have meant that my position as Lady Dean of Women would not have been recognized by our accrediting agency had I made Religion a major or minor and—O, it was all so muddled. . . . But I did try. Before, that is, I began my course."

"You see, Madame," interrupted the Lady Dean of All, "The All Beneficent and Integrative Accrediting Agency has very careful regulations. Our young ladies must be able to feel and say that our standing with T. A. B. I. A. A. is high. We are really bound to observe these regulations."

The Lady Abbess, looking now rather spirited—not to say angry—began sharply: "And when and how were these arrangements made with T. A. B. I. A. A.?"

The Lady Dean of All, looking slightly uncomfortable, replied: "Madame, these arrangements were made before My Time. But, of course, they are very essential."

The Lady Abbess, "Were those arrangements proposed to us or by us?"

"Really, Madame," stiffly replied the Lady Dean of All, "I have told you they were made before My Time. I do not know."

"I suppose, too," the Lady Abbess went on, now looking and feeling very fit indeed, "arrangements with T. A. B. I. A. A. are the reason why our young ladies must have 128 hours for graduation rather than the customary 120—so that Religion may be taught them with credit?"

"Yes, Madame," demurely answered the Lady Dean of All. "I have it on hearsay that T. A. B. I. A. A.



graciously permitted us to ask more hours for graduation. I really feel that it is a very satisfactory Arrangement."

"Hah," (almost) snorted the Lady Abbess, "you think it well to penalize our young ladies, and to belie the educative value of our holy Religion? You really see nothing monstrous in calmly bowing the head and saying Aye to the Golden Calf? You actually feel that a victory has been won when you are permitted [scornfully] to heap courses on students without giving them credit?"

"But, Madame," replied the Lady Dean of All, ruffled now that she had been made the butt of attack. "I found these arrangements in place, and approved when I Took Office. I think our Holy Rule desires that we do no changing suddenly, and that we admire and silently admit the wisdom of our ancestresses."

"Well," sniffed the Lady Abbess—she had sniffed most effectively before Taking Office and was finding it hard still not to sniff—"We will return to that. Have we any Lady Instructresses who have majored in Religion?" (She knew the answer but asked for the sake of The Record.)

"O, Madame," sighed the Lady Dean of All, "degrees in Religion are not recognized by T. A. B. I. A. A. for other courses than Religion. And we have no full-time Lady Instructresses in Religion. You see (and she paused momentarily), the Lady Instructresses whom we have sent on for Higher Things have had to hurry their degrees as much as possible. Even—and the Lady Treasurer will bear me out in this—a semester's delay has not been feasible. So our Lady Instructresses take only courses that will be recognized as of value for teaching profane subjects. There has been neither time nor money for more. I—"

"O," wailed the Lady Dean of Women, "I did so much want to follow the regular courses in Religion at BelleDame University where I got my degree but time was pressing. And my brother, who was paying my tuition, could not afford another semester anyway."

"Hum," said the Lady Abbess.

"I did write to Madame, your Predecessor," continued the Lady Dean of Women, "for permission to take a course on the teaching of Religion that was most highly spoken of, but Madame, your Predecessor, answered that the course was no good—for credit, I mean—in our State and I must not waste my time."

"Hum," again said the Lady Abbess.

There was a pause.

"And you," began again the Lady Abbess to the Lady Directress of the Religion Department, "find it easy under these circumstances to teach and to have taught the various Religion courses?"

"O," said the Lady Directress, "I was so hoping you would ask that. When you and I—, O, I beg pardon, Madame; I mean, last year—I Took Office last year—I found it hard to teach my own courses. I really know so little," she ended wistfully.

"But surely," interrupted the Lady Abbess, "you have many books—good books—from which you can draw inspiration and information?"

"O, Madame, there is the Catholic Encyclopedia—the old one in the library; and I use that a good deal. But it seems so dull at times. And the Lady Treasurer has assured me that the Religion Department must wait until the imperative requirements of The All Beneficent and Integrative Accrediting Agency have been satisfied for the English and the other Department."

"But," persisted the Lady Abbess, "the Spiritual Mother's Library?"

"Madame, that library. . . ." (And the Three Lesser Presences allowed themselves to giggle.)

A Lady Portress was knocking timidly at the door. Her interruption was to say that The Extraordinary had come.

The Lady Abbess, acknowledging the interruption, stood up, saying "We will begin a novena tonight, My Ladies—the whole Community—and to *St. Jude* that light may be given us, and means. And, my Lady Dean of All, I wish that as a first step you would write the Chairman of the Committee of whatever it is at The All Beneficent and Integrative Accrediting Agency and see whether the question cannot be reopened—if it was ever closed—whether we may not with full and beneficent recognition, so that our young ladies do not suffer, reduce the hours for graduation to 120 but make Religion be among those 120."

They all bowed low as the Lady Abbess swept out to give greetings to the Extraordinary. She was murmuring a prayer, learnt while still in college:

Shepherd with wisdom tending  
Lambs of the royal flock:  
Thy simple children bring  
In one, that they may sing  
In solemn lays  
Their hymns of praise  
With guileless lips to Christ, their King. . . .

Since she was an unusual Abbess—the prayer unusually enough was in Greek.

## Sociology

### "Little Houses"

SISTER MONICA, PH.D.

RUSTY, dusty Siena; there she stands, rooted, unwilling to surrender one iota of her ancient palaces or towers, girt by russet walls on the Tuscan hills. Only at the southwest corner has she yielded to a new modern suburb.

Not so, however, with ideas. Among many activities of a city that can point to a St. Bernardine on her eastern declivity, a St. Catherine on her western, is a small enterprise—a "Catholic Action" movement, sprung up like the mustard seed, and growing. Here, among the descendants of the Piccolomini family, from which came, for one, Aeneas Silvius, Pius II, a name that crests half a dozen public fanes in this town, is a quiet, refined, sturdy little woman with white hair, Bianca Piccolomini, who is doing things. In face of class conservatism, she has gathered around her the women of the people, and heart and soul devoted herself and her rich inheritance to the

children of the unfortunate. Her work is ingenious and distinctive.

You enter her door, passing beneath the Piccolomini escutcheon (five crescent moons mounted on a cross) and you find her gorgeous palace transformed into a singular sort of convent. Indeed, it is become the administrative department for an entire group of activities for fatherless girls. It comprises an industrial school; a branch house in Rome for sale of its products; a colony for foundlings, in a country property belonging to the Countess, three miles out of Siena; and, what is quite a new idea, a group of "Little Houses," an experiment towards solving one of the most baffling problems in all social service.

Contessa Piccolomini is a remarkable woman, who for seven years enjoyed the spiritual direction of Msgr. Giovanni Volpi, famed as director of Gemma Galgani. In 1917 the Countess took up the Primitive Rule of St. Angela Merici, foundress of the Ursulines. According to this Rule, which is practised today in about twenty cities of Italy, the "Company of St. Ursula," known today as "Daughters of St. Angela," or sometimes as the "Angelines," take no vows until they are forty, binding themselves at first profession by simple promise. They possess a constitution approved at Rome, and a legal existence under the laws of Italy. They dress and live as seculars, retaining their property, according to the Bull of Paul III, 1544, especially approved in recent years, by Pius IX, Leo XIII, Pius X, and Benedict XV. The social service they undertake is to the end and purpose of Christian instruction and training; they teach individuals, prepare First Communicants, visit homes, arrange for baptisms, and have marriages rectified.

It will be remembered how St. Angela Merici, who died in 1540, was the first to establish an Order for the teaching of girls. Her original Bull of approbation embodied in itself power to alter, change, and make new statutes; and succeeding Bulls to the Order were careful to preserve this clause which gives peculiar elasticity to the Ursuline Order. This explains why in course of time, three branches arose: first, the Company of St. Ursula; second, the Ursulines of San Carlo (1560), who took up conventual life, and now are very flourishing in Italy, with Milan as center; third, Ursulines (1612), who have solemn vows and papal enclosure, such as those of Quebec. This form, in time, Canon Law has shaped into the branch familiar to America, having only episcopal enclosure.

One by one, other women from all walks of life joined Contessa di Piccolomini. Twenty-four live with her now in the palace, besides those in Rome, while about twenty conduct the establishment in the country where the novices are trained. The industrial school, called the Laboratorio, is now in its twenty-fifth year. Any needy girl from Siena may be admitted; not only may she learn from experts, free of charge, but afterwards she is eligible to a position in the school, with pay. Dressmaking is taught from start to finish. All the fabrics used are actually hand wrought by the pupils, or loom wrought, woven in cotton, wool, silk, linen. Dyeing is taught. Designs are

made; and garments are planned, cut out, and finished, with perfection of tailoring. There is a lingerie department. There are trying-on rooms. Orders are received either for fabrics or for finished garments. The agency in Rome disposes there of the school's products and the Countess hopes to find a market in America for the work of her poor girls.

The Laboratorio may also draw personnel from the Colonia, a colony of twenty-five fatherless little girls, from three years up, assembled on the Countess' country estate. They are selected from public asylums, and are educated here in the Colonia by certified teachers, trained in religion and morality by the Daughters of St. Angela, and are given intensive economic education in house and field. During the course, every child has her plot of ground, while all share in the crop raising on the farm, flowers, fruits, vegetables, under direction of intelligent Italian peasants, with modern methods, such as spraying, irrigation, and the like. They raise chickens and rabbits, and are taught the tanning of skins and preparation of the fur for the market. Indoors, the children have sewing, drawing, and music. By limiting the number strictly, it is possible for the Sisters to give individual training and attention. At the age of sixteen they are dismissed, after the primary has been supplemented by the regular three years of the Italian public-school system.

Now, what is specially new about this *Colonia Agricola Femine Santa Regina* is, that the "Afterwards?" is provided for. This is the point where so many systems are found wanting. Contessa di Piccolomini proposes a colony of "Little Houses"; that is to say, the girls who finish in the Colonia at fifteen are given a free permanent home for the future, indefinitely, unless they wish to marry. Two of the Little Houses have been equipped, and tried out in the last three years. It is proposed to have only five young women in each house, with a house mother. These go out to work wherever they wish, return when they like, go and come freely at will, and find their own bed and board always awaiting them. Some seek employment in the institute, others in the city, others in the Laboratorio at Palazzo Piccolomini. The betrothal of one of the girls having been announced recently, a supper was given her and her fiancé by the companions of her Little House. For the moment, the Countess has utilized a property adjoining her palace and another in the country. Houses are to be added and a colony built as need demands.

The last link in this unique chain of charities is the "Retiro," a retreat house for women. This has been set up in the historic Piccolomini Villa, across the road from the Colonia and is a delightful country residence of twenty-four rooms, on the brow of a hill looking over the superb Tuscan valleys. House and garden bear the charm and style of the seventeenth-century aristocracy. A small two-roomed bungalow has been erected for the retreat master, while the barns of this villa have been made into a good-sized chapel, and a residence for the permanent chaplain of the Colonia. Here, from Spring to Fall, retreats are given to ladies, singly or in groups. But what



makes it the finishing touch to the Countess' philanthropic design is the series of three- or five-day retreats, offered in July and August, entirely free of charge, to peasant women of the countryside. Two airy dormitories have been provided with modern iron beds and dressing room, while the loggia of the villa has been made into a pleasant dining room. There are two chapels and every night there is an hour's Exposition, besides that from Thursday's sunset to Friday's. Already the Countess' scheme has its impress upon the economic life in Siena. When you go there, look out for the Little Houses, under the five crescent moons that hark back to three Popes, and face upon the hill where St. Catherine had her visions!

### With Scrip and Staff

THE peculiar thing about this business of being invited to attend infant Christmas trees is that there seems to be nothing assignable that you should be expected to do, except to gaze at the infants who have not the least interest in being gazed at; yet somehow it all seems to work out into some form of entertainment, and you go away feeling proper. Upon analysis, the event divides itself into three elements: (1) the aforesaid gazing at the infants, which is an inane process, but can be prolonged indefinitely without strain; (2) personal ventures at winding up the mechanical train, which gets off the track and heads under the sofa; and (3) refreshments, which are supererogatory in view of preceding events of the day, but which somehow fit into the scene. This is about all I can get out of it, except the usual reminiscences, comments on how young we are all getting, etc. Strictly ruled out are: (1) any companionship with the infants on this occasion, as will be explained; and (2) drawing morals from the event, since these are either obvious, hence not to be uttered, or non-existent.

The trouble with the companionship part of the show is that the infants are completely absorbed and the adult on this occasion is not a feature. You cannot share the little ones' innocent enjoyment since their occupation, from what I can ascertain, is not enjoyment but observation and experiment. Any attempt at intrusion will produce a crisis.

I find that I am right on this point, since Maria Montessori bears witness to a child's need of concentration, as a phenomenon of the greatest importance for its growth. "A child which works with concentration, sinks as it were into itself and is removed from the external world. Nothing can disturb its work. If its concentration stops, this happens by some interior event. Then the child appears rested and happy, instead of tired." So, after the packages are opened, you have to let them work it out their own way.

And it is their own way. At my latest experience of these phenomena, the center of attraction for the young lady performer, Miriam, aged four, was not the model farm, nor the doll's dressing table, but a plain board with

eight wooden pegs and a mallet to drive them in with. This simple carpentry job had to be completed before any of the dolls or gadgets could receive attention. That had to be done, and woe to anyone who would try to interfere with it! The masculine and senior Goggles was far less assertive.

THE German child expert, Elizabeth Rahmen, who is associated with the late Anton Heinen and Maria Montessori in a section of the monumental pedagogical series now being published by Pustet, puts the matter this way (*Familien und Kleinkinderpädagogik*, p. 99):

Only by play, by the symbolic conquest of things, can the child gradually master its environment. The child is not yet ripe for work in the strict sense, for a purely purposeful and objective attitude. . . . Play is necessary for development: the child which cannot play is hindered in its natural unfolding.

Grown people, too, have to pass through their play age; and like children they should be shielded from harsh criticism if they seem too lost in their toys. We reserve our criticisms for a man when he is unable to lay aside the playthings which suited him and his companions ten or twenty years previous, and petulantly demands that they neglect their mature interests and join him again in a serious pursuit of mumbledy peg or hop scotch.

Generations, like individuals, outgrow certain toys, certain easy formulae of the mind. For a boy of twelve, scientifically inclined, the universe is revealed by the gift of a microscope. It is only as scientific experience comes to him that he learns how extremely limited is the microscope's information; that at its level best it cannot show anything under .0002 mm. in size (according to the Abbé V. Jüngers, *Revue des Questions Scientifiques*, September 20, 1934), and that infinitely more subtle tools, such as higher mathematics, are needed to penetrate the realms of the atom and the molecule.

Twenty or thirty years ago, in the same way, we should have looked at Ernest Boyd, if he had written the sort of thing which appears under his name in the January *Scribner's*, with the same patient sensation, although not with the same hope, as I experienced in observing Goggles and Miriam, before they were piloted in miraculous calm off to slumberland. For the infants will outgrow it; but it is getting rather late in the day for Mr. Boyd, who, like the average youngster in the model-airplane age, denounces as rampant foolishness the interest of adolescent manhood in the more vital things of life.

Mr. Boyd appears to be grievously alarmed by the fact that modern thought is now challenging the claims made by materialistic liberalism to the fatherhood of all that is healthy, wealthy, and wise in the whole wide world for the past eight hundred years. That boundless industrial expansion and the limitless pursuit of material wealth may have some drawbacks and that even the bitterly decried Middle Ages may have a point or two to teach us in the way of moderation and cooperation seems to shock him. Messrs. Belloc, Chesterton, Maritain, Henri Massis, and Berdyaev, are the bogies, in his account of things, with which to frighten the old-fashioned materialistic liberal. The criticism to which they have subjected the

post-Reformation historical legend is for him a "reversal of the historical facts." (As "historical fact," his statement that M. Berdyaev is to be counted with the "ardent believers in the sole authority of the Roman Catholic Church" is inexact. M. Berdyaev is not even a member of the Catholic Church.) He is annoyed, too, by the dogmatism of the Marxians. But he may well ask himself what defense on earth there is against Marxianism, or any of the other isms that enslave human liberty, as long as we cling to an outmoded materialism?

With some irony, the *Scribner's* illustrator depicts Don Quixote—windmills afore, modern structures abaft—at the top of the page. I assume he represents Mr. Boyd. Such, at any rate, is the fate of those who cling to their toys too long.

THE PILGRIM.

## The Facts Behind Economics

**Relief.**—The Roosevelt Administration has decided to turn back to State care on February 1, 1935, all of the unemployables now on Federal relief rolls. This would reduce the Federal burden by about 4,000,000 persons, or twenty per cent of the total Federal relief roll. Up to now, and taking the second quarter of last year as an average, about seventy-four per cent of the public-relief expenditures was borne by the Federal Government, eleven per cent by the States, and fifteen per cent by local organizations. Expenditures providing relief for 18,000,000 men, women and children, have in the past averaged about \$125,000,000 a month. This is direct relief to which must be added work relief which costs the taxpayer nearly fifty per cent more. Public works expenditures are approximately the same as relief expenditures, the Federal Government having spent about \$3,000,000,000 for both within the period of a year. The saving of shifting twenty per cent of the unemployables back to State care would therefore amount to the Federal Government to \$600,000,000 a year.

But the taxpayer would gain nothing. Relief cost has added to the debt burden of the States in the past, and will do more so with the aforementioned decision of the Administration. The largest part of this cost is borne from borrowed funds. While in 1931 bond issues accounted for but twelve per cent of all State relief expenditures, during the first half of 1934 they had grown to about eighty per cent. State relief bond issues authorized to date total \$330,000,000, the largest part of which falls to New York (\$130,000,000), Illinois (\$50,000,000) and California (\$44,000,000). Within a very short time, relief bonds have assumed a prominent place in the bonded indebtedness of the various States; they account for 18.6 per cent of the bonded debt of the State of New York, and range up to 75.3 per cent of the State debt of Texas. They represent a per-capita indebtedness varying between \$2.08 in Pennsylvania to \$9.02 in New Hampshire. Thus, if the burden of the Federal Government is lightened by the decision of turning back to State care 4,000,000 un-

employed, that of the States is growing heavier in proportion.

**Capital Goods.**—Lasting improvement in the capital-goods industries can only come through private activity. So far, whatever recovery has taken place has been achieved by the Government. The volume of capital goods has been:

1929 .....	\$19,600,000,000
1930 .....	15,300,000,000
1931 .....	9,500,000,000
1932 .....	4,600,000,000
1933 .....	4,000,000,000
1934 (estimated) .....	5,800,000,000

The gloomiest prospects are possibly to be found in residential construction which formerly provided about seventy-five per cent of all building and does not now exceed twenty per cent. The predominance of Government activities in the construction field becomes evident from the fact that during the first eleven months public works gained (as compared with a year ago) \$187,000,000, non-residential buildings \$161,000,000 and public-utility types \$44,000,000 whereas residential buildings increased only \$9,000,000.

The same goes for railroads. Without Federal loans, it is possible that not a single engine would have been replaced during the past year. As it is, the Public Works Administration lent more than \$193,000,000 to railroads during 1934, providing more than 150,000,000 man-hours of employment but also enabling the railroads to order 14,675 freight cars, 264 passenger cars, 70 steam engines, 20 Diesel engines, 32 electric locomotives and 4 high-speed trains.

The position of power companies was similarly influenced by Government activities. While total sales of electricity for domestic use set a record with 12,750,000,000 kilowatt hours, exceeding the sales of 1933 by 6½ per cent, the projects adopted or considered by the Federal Government will involve a capital investment of about \$3,000,000,000 in territory now served by private companies. Most promising in the capital-goods field are the machine and machine-tool industries which export substantial gains in the new year, but again as a partly direct and partly indirect result of the Federal public works program.

**Government Finance.**—Expenditures of Federal, State and local government—exclusive of debt retirements—amounted last year to about \$15,500,000,000; their combined income totaled about \$9,500,000,000, considering only tax receipts. The deficit was therefore approximately \$6,000,000,000 of which one-third was covered by non-tax receipts while the remaining two-thirds was added to the existing indebtedness which presently runs to about \$27,000,000,000. In spite of all the new taxes that have been added in recent years, the tax income is less than in 1930, when it amounted to \$10,300,000,000 or \$800,000,000 more than last year's tax yield.

Confronting this picture of government finance is the earning capacity of American industry and agriculture.



Industrial profits during the first nine months of 1934 were seventy per cent higher than in the corresponding period of 1933. Cash income of the American farmer rose from about \$5,000,000,000 in 1933 to approximately \$6,000,000,000 in 1934, a gain of \$1,000,000,000 of which \$372,000,000 consisted of benefit payments. The total increase in earnings, industrial and agricultural, may be estimated at about \$2,000,000,000 or at the most \$2,500,000,000 for 1934.

It was said above that the open deficit of all the governments amounts to about \$4,000,000,000 to which must be added another \$2,000,000,000 for debt service, making a total of \$6,000,000,000 of which business is capable of earning only one-third, or \$2,000,000,000. It may be worthwhile to remember that a good-sized portion of government expenditures are made for the sake of business recovery. But up to now the cost has been extravagant at the rate of 300 per cent.

GERHARD HIRSCHFELD.

### Literature

#### Acadia: Then and Now

KATHERINE BRÉGY

"WHY do people from the States come up to Nova Scotia—Why did you come?" The question was asked by a winsome and naïve young Nova Scotian school-teacher whom I met motoring from Halifax to Yarmouth. And after a moment's thought I told her: "Mainly because of Evangeline. . . ."

That is the truth for most of us. It is not the climate or the fishing but good old Longfellow who put Acadia back on the map of the world, and ironically enough, he accomplished this beneficent publicity by retelling that "history of a crime" which modern Nova Scotia might have been glad to forget. Only, of course, the real things can never be forgotten, either by nations or by individuals. They can only be assimilated. And it is to the eternal credit of Acadia, as to the rest of what was once New France, that she has been able to assimilate and to be assimilated. There is no country in the world where Frenchman and Englishman, each keeping his own customs and individuality, work side by side more harmoniously than in Canada today.

Indeed it would be hard to single out a spot less tragic, even more radiantly peaceful now than the little village of Grand Pré, especially when the long northern sunset washes sheep and apple orchard, the waters of Minas Basin and the far hills of Blomidon in a wave of silver and magenta. The little Memorial Park, maintained by the Dominion Atlantic Railway, is a very blaze of flowers; yet there are few strips of earth where the memory of meek—the "terrible meek"—more poignantly possesses the land. Here stand those majestic, Corot-like willows once planted by the Acadians; here their descendants have built a reproduction of their tiny Norman church, standing now as a museum to house such homely relics as a plough, a hand loom, or a pair of wooden sabots once used to cross the *great field or meadow—Grand Pré—*

which they had reclaimed from the waters of Minas by the patient building of dykes.

They were a self-subsisting and enormously industrious people, these Acadians of Norman descent, far ahead of their age in their persistent pacifism; and when the historic fort of Acadia, Port Royal, fell before the English in 1710, they were willing to swear allegiance to Great Britain if only the further oath to bear arms against their former King were not required. Recognizing their value as citizens, Queen Anne ordered that the "French neutrals" should live on undisturbed, and aside from minor persecutions all went well until that fatal September of 1755, when the men of Grand Pré were suddenly ordered to assemble in their chapel. The scene during which "His Majesty's orders that the whole French Inhabitants of these Districts be removed" were read, must have been much as Longfellow paints it, except that the good curé had been imprisoned at Fort Edward the preceding month.

Now the Georges have much to answer for, but one is glad to know none of them ratified this barbarous order. Too late, the London Government even tried to undo it. So the ignominy rests upon the colonial governor, Charles Lawrence of Halifax—and by another historical irony, the deportation was actually carried out by General John Winslow and his Massachusetts troops, who twenty-one years later were themselves to rebel against the English crown. Winslow found the mission "very disagreeable"; but like Pilate, he fulfilled the letter of his iniquitous orders. By October we find him reporting: "Began to embark the inhabitants, who went off . . . unwillingly, the women in great distress carrying off their children in their arms, others carrying their decrepit parents in their carts, with all their goods, moving in great confusion, and appeared a scene of woe and distress." John Frederic Herbin, the Nova Scotian historian, adds in his "History of Grand Pré": "They were crowded to suffocation, and . . . when the English settlers came in 1760, the remains of carts, furniture and household goods were found where the Acadians were compelled to leave them. . . . There were fourteen vessels . . . three were for Philadelphia, one for Boston, four for Maryland and five for Virginia."

So the outlawed people, their families irreparably scattered and separated, went out to meet sickness or death or homes where they were not wanted. No one seems to know exactly how many were deported, although Herbin adds, "Between 1755 and 1763, it is believed that 14,000 out of the 18,000 Acadians of the Maritime Country were removed." A few of the happier ones found their way to France or to French Canada; some of the happiest were welcomed in Louisiana. And amazingly enough, after our own Revolution was over, one intrepid group of them trekked across Maine and settled on the seacoast between Digby and Yarmouth, where a colony of their descendants lives today as expert fishermen and farmers.

So ended the last and saddest page of the French occupation of Acadia, or Acadie or Arcadie, as it was originally called. It had begun bravely enough back in 1604, seventy years after Jacques Cartier's historic discovery of the mainland of Canada, when the Sieur de Monts, ac-

accompanied by the indefatigable Samuel de Champlain as "King's geographer" and a few other intrepid gentlemen, landed at Port Royal (now Annapolis Royal). Here, on the shores of "the mournful and misty Atlantic," they were establishing probably the first white settlement north of Florida, since Tadoussac remained for some years a fur-trading and mission base, while Quebec was, of course, not founded until 1608. Soon they were making friends with the Indians, sending home for artisans, building up a fur trade, and by some perfect instinct for democracy and psychology inaugurating that "Order of the Good Time" which must have played a large part in keeping up the general morale. By the logs in one of the noblemen's homes, white man and red met to dine, to sing, to tell stories; and Nova Scotia still likes to refer to these reunions as "the cradle of Canadian literature and drama."

Meanwhile, Satan must have put it into the heart of the young settlement in Virginia to suspect this far French outpost as a menace, and in 1613 one Samuel Argall set out with an expedition to surprise and destroy Port Royal. He succeeded all too well; and a few years later James I, with the casual and unscrupulous magnificence of his time, granted a charter for that country, under the name of Nova Scotia, to one of his Scottish lords. And although Charles I ceded the land back again to France, it was the beginning of the end. Acadia was to be one of "the stars' tennis balls," batted back and forth between French and English ownership for almost a century; yet somehow to persist in patience, in industry, surviving at last by adaptation to the victor's yoke.

It was poetically right that *woman*, weaker yet more adaptable and more enduring than man, should become the symbol of this survival. And the woman was to be christened Evangeline: the bronze Evangeline of the Acadian sculptor Hébert, looking back wistfully toward her beloved Grand Pré; but most of all the Evangeline of Longfellow. Just inside the little memorial church there we find a letter from him to Hawthorne, referring to the Evangeline story which both had heard with deep emotion from an Anglican clergyman in Boston. "I thank you for resigning to me that 'Legend of Arcady,'" wrote the ever-gracious Longfellow in 1847: "This success I owe entirely to you for being willing to forego the pleasure of writing a prose tale which many people would have taken for poetry, that I might write a poem which many people take for prose."

So the poet did his own predestined work in rescuing this idyll of the Acadian people, in restoring the "rose of their remembrance to men's eyes." *En bien*, the roses and petunias run riot through the memorial park of Grand Pré today; they crowd up to the stone cross which marks the ancient burying place of Evangeline's people; they try to cover the churchyard where Winslow's troops encamped, as a young apple orchard brings blossom and fruit to cover the ruins of the burned presbytery nearby. That is the way poetry makes reparation for the crimes of history, winnowing the wheat from the chaff, the real from the superficial, the love from the hate.

## A Review of Current Books

### Inside Stuff

*THE BATTLE FOR DEMOCRACY.* By Rexford G. Tugwell. Columbia University Press. \$3.00. Published January 7.

THIS book by the Under-Secretary of Agriculture is a collection of addresses and papers (mostly from 1933 and early 1934), some published, some delivered to various audiences—editors, students, bankers, social workers, consumers, lecture forums, etc. And as their audiences have been diversified, so the contents are varied, but held together by their thread of connection with the Administration and the New Deal. Mr. Tugwell discusses international relations, gold, banking, the food-and-drug bill, and many subjects intimately linked with the Department of Agriculture.

A new deal, he felt, was inevitable. "People will submit to grave privations and will even starve peaceably, if they realize that actual dearth exists, but no man and no race will starve in the presence of abundance." He states the Administration's objective simply as one to give the citizens "the opportunity for a richer life," and the legislation to realize this as "a charter for experiment and research, for invention and learning."

In administering the New Deal legislation, the Under-Secretary considers that

it will not be easy for us to require the cooperation of reluctant businesses in any case, they have been used too long to going their own way without regard to any general program. Consistent pressure and wise guidance will be necessary at every step. They will have the smartest lawyers and accountants available.... They have shown a preliminary willingness to go along, having fallen into so serious a state of late, but they have never disguised their hope of using the new legislation for their own selfish purposes. They can be got not to persist in this, and they can be brought to see that their own interests will best be served by merging them with others; but these results will follow only from the wisest and firmest guidance at Washington.

A pertinent example of his thoughts on this recur when he discusses the experiment of the Tennessee Valley Authority. "I do not think," he says, "that anyone who has studied the situation believes there is more than one chance in five that it will succeed." Why? His reasons follow:

The power companies already operating in that region are deeply entrenched. There is required a complete permissive program of legislation from the States which are involved and, judging by the experience of the Western States where this fight has been going on for several decades, this will not be easy. The old cries of Government competition with private business will issue loudly from many well-coached throats. There will be a great show of righteous indignation over the invasion of private rights.

It will be recalled that this fight has already begun. But notwithstanding what may be called his pessimism toward its future, he considers the TVA work more significant "for the future than any other single attempt of the Administration to make life better for all of us." It is a "deliberate turning toward the future," its success can "destroy a thousand entrenched privileges, invalidate a whole tradition of single-hearted self-interest."

Mr. Tugwell writes much of the farmers and their difficulties, which of course are inseparable from those of the nation, and of the Administration's efforts to aid them. He tells of checking soil erosion, reclamation of good new land, taking submarginal land out of cultivation—farm prices, crop reduction, and all the other allied matters that have occupied the attention of the Department of Agriculture since the New Deal began.

His thoughts are lucid and clearly expressed; in addition to their own value, they have also the importance of being those of one who stands high in the confidence of President Roosevelt.

FLOYD ANDERSON.



### Classic from Germany

**THE FORTY DAYS OF MUSA DAGH.** By Franz Werfel. The Viking Press. \$3.00. Published November 30.

A CONTRIBUTING factor to the popularity of this English translation of Werfel's historical novel is the common desire to learn something about things or people of whom we have always heard. The name of the Armenians is familiar to all the Western World; yet of the actual Armenian people few have an image other than that of a rug dealer—usually successful—and of a Cause—apparently always hopeless. *Musa Dagh* plunges the reader into the heart of the Armenian people—an ancient, learned, civilized, passionate, religious race: the long-armed, dour, mountaineer boy Haik; the eternal pedant of a scholar, Krikor; the indefatigable Dr. Altouni; the sublime spiritual shepherd, Ter Haigasun; the prematurely aged, wailing women; the motherly Mairik Antaram; and the common-sense hero of the adventures, Gabriel Bagradian. Contributing, too, is the appetite for solid narrative and stirring experiences that the success of recent historical novels has proved to be unquenchable in the reading public's heart.

The story centers in the "greatest crime in history": the brutal deportation of a million souls by the Young Turk regime, under Enver Pasha, during the World War. Foil for this crime is the tale of the incredible episode which gives its title to the book, the encampment of a whole countryside upon the "Mountain of Moses," with its accompanying organization of Church and State, with army, judiciary, schools, police, and economic life centered around the Liturgical Mystery of the Altar.

The threads of personal narrative are marred by certain suggestive scenes. There is no need for these scenes. They are like a lewd song interrupting a great tale of Arctic exploration. The author is not a deep psychologist, so they have not even the dubious merit of great skill. True, the tale of the adultery witnessed by the criminally minded little waif is told with some restraint, and the worst left to the imagination. But this does not liberate one from the foreboding as to what the motion pictures might make out of these scenes once they are filmed. Indeed, can the producers be altogether blamed when novelists lay for them such thoughtless traps?

With this definite reserve, *Musa Dagh* can be called a great novel. In its whole concept, it is a vindication of the trust placed by Christians in Divine Providence; a vindication of religious worship, moral standards, and of Christian tradition; a scathing condemnation of atheism as personified by the persecutors. The dialogue between Dr. Lepsius, the German missionary, and the unspeakable Enver is a scene from the Christian drama of the modern world. The adult, discriminating reader will find so much to stir and elevate in this story that he may forget the blots upon its beauty.

JOHN LAFARGE.

### Portrait of a Dictator

**HACIENDA.** By Katherine Anne Porter. New York: Harrison of Paris. \$3.00.

IN her exquisitely modeled *Flowering Judas*, Miss Porter proved that she was an artist with words. She lives up to her reputation in *Hacienda*. This slender volume of eighty-one pages relates the struggles of a cinema director trying to secure film material in Mexico. It is revealing no secret to state that the heroes and heroines, or rather the principal actors in Miss Porter's tragedy, were gathered to produce "Thunder Over Mexico." At any rate, a pulque hacienda served as location for Sergei Eisenstein as well as a story setting for Katherine Anne Porter. The owner of the estate with his taste for fine cattle and theatrical favorites, might have lived quite happily under Porfirio Diaz. Instead, Don Genaro pays tribute to the Revolution and when a murder complicates the situation for everybody he finds it quite natural to have recourse to Velarde, "the most powerful and successful revolutionist in Mexico."

What are the criteria of successful revolutionists in the Republic? Well, Velarde owned two pulque haciendas "which had fallen to his share when the great repartition of land had taken place." He operated also the largest dairy farm in the country, furnishing milk and butter and cheese to every charitable institution, orphans' home, insane asylum, reform school, and workhouse in the country, and "got just twice the prices for them that any other dairy farm would have asked." He also owned a great *aguacate* hacienda; he controlled the army; he controlled a powerful bank; the President of the Republic made no appointments to any office without his advice. He fought counter-revolutionary social and political corruption daily "upon the front pages of twenty newspapers he had bought for that very purpose." He employed thousands of peons. As an employer, he would understand what Don Genaro was contending with. As an honest revolutionist he "would know how to handle that dirty, bribe-taking little judge." In such brilliantly etched passages as this, Miss Porter lifts the veil that covers much of the Mexican political set-up which enables a few well-placed politicians to feed greedily at the public trough.

The author has likewise divined the Mexican vision of death, the moment of ultimate reality. She intuitively understands the closed dark faces of the Indians, "full of instinctive suffering, without individual memory, or only the kind of memory animals may have, who when they feel the whip know they suffer but do not know why and cannot imagine a remedy. . . ." Death then is a procession with lighted candles, love "a matter of vague gravity, of clasped hands and two sculptured figures inclining towards each other." The fatalism, the mystery of the Orient broods over every picture the author paints of the Mexican peon. Nor does she essay to solve the mystery.

In other words, *Hacienda* gives Miss Porter an opportunity to raise on the highly colored Mexican landscape a gleaming tower of matchless prose. It has no political, economic, or social documentation, but it offers the proud gift of every artistic creation: insight and flashes of intuitive understanding. This limited first edition is beautifully printed on unbleached pure-rag paper.

JOSEPH FRANCIS THORNING.

### Shorter Reviews

**AMERICA AND ALFRED STIEGLITZ.** Doubleday, Doran and Company. \$3.50. Published December 3.

THIS ambitious book, edited by Waldo Frank, Lewis Mumford, Dorothy Normal, Paul Rosenfeld, and Harold Rugg, is a caravan of ideas forwarding the artistic career of Alfred Stieglitz, artist and photographer supreme. Representative writers are called upon to give varying estimates of Stieglitz, who is almost re-created into a superman; William Carlos Williams gives the hero setting in "The American Background"; Elizabeth McCausland shows "Stieglitz and the American Tradition"; Dorothy Brett, in "The Room," drops into a blunderous piece of writing full of the extravagancies of hero worship and ridiculous statements like calling Stieglitz's art gallery (The Room) "an Immaculate Conception"!; Gertrude Stein delivers herself of a short aberration on the artist's white hair and allied virtues, and Maxwell Anderson contributes a sketch, "City Plowman," that takes an eternity to get around to describing Stieglitz. The editors write mostly all the essays of Part I and II; Part III contains papers by fellow artists, Arthur G. Dove, Charles Demuth, et al. A grand grouping of plates of work by contemporaries, including some of Stieglitz's own, is reserved for the end. The Appendix contains a Stieglitz chronology, exhibitions sponsored by him, and notes on contributors to this giant volume of tribute to a god of photography. Almost every contributor affects a style complex and involved. True, interesting appraisals of art and life, with historic and esthetic bearings, are presented throughout; but poor Stieglitz emerges as a blur rather than clean cut, because his commentators have done their best to make him the symbol of so many movements and bury him in an avalanche of

praise. To those who tackle this black-and-silver monument to the art of Stieglitz—patience, and willingness to offer incense before an idol!

E. H. B.

*WEEK-END.* By Phil Stong. Harcourt, Brace and Company. \$2.00. Published January 3.

**T**HE further Mr. Stong travels from Iowa and Iowa farmers, the less it is possible to be impressed by his genius. When he transfers his efforts to sophisticated New York, week-ending in Connecticut, he is rather humorously reminiscent of the wide-eyed country boy getting his first introduction to the wicked and deceitful city. In Flora Baitell and her birthday party guests, he has caricatured as unpleasant a group of people as have ever been assembled under one roof. They are types, rather than people, with the result that none of them rings true, even in his vices. As for Flora, the noblest New Yorker of them all, she is a namby-pamby half-wit who was probably dropped from the top of the Flatiron Building when she was a baby (if there was a Flatiron Building then). Occasionally there are flashes of Mr. Stong's irrepressible humor and facile wit, but they are so overlaid with rather stale wisecracking that they gleam but feebly through pages and pages of unadulterated tripe. H. M.

*HOOVER OFF THE RECORD.* By Theodore G. Joslin. Doubleday, Doran and Company. \$3.00.

**T**HE author was secretary to President Hoover from 1931 and 1933, and from his diary and memory he has reconstructed that period, giving almost an event-by-event account. And not the least revealing portion of the book is the intense admiration, confidence, and devotion which Herbert Hoover was able to inspire in those working with and for him, although he could not inspire a similar confidence in the majority of the nation's citizens. It is a revealing history that Mr. Joslin has written of events which in their outer form are familiar to all. They are now presented from the inside, as they appeared to one on the firing line. The picture presented of President Hoover is of a man hard working—perhaps working himself too hard—striving earnestly and honestly to give his best in accordance with his principles and theory of government—of a man who was unable to rest, unable to relax himself completely. Mr. Joslin has given us a human history of those momentous years, colored, if you will, by his personal affection for Mr. Hoover, but human, moving, and valuable nevertheless. J. A.

*UNDERSTANDING THE BIG CORPORATIONS.* By the Editors of "Fortune." Robert M. McBride and Company. \$3.00.

**D**ATA on eleven of the larger corporations of the United States were assembled, analyzed, and dissected for their \$10-a-year subscribers by the Editors of *Fortune*, and the resultant eleven articles have been presented in this book for the general public. The collection is pleasing and instructive. The authors have delved into these corporations with a keen eye and a pleasant touch, and the reader learns much about Ford, United States Rubber, Continental Can, American Sugar Refining, International Harvester, and a half-dozen others.

The men who built the corporations, and those who carried them on, are brought to life in these pages. The authors discuss the methods of making the products, sources of raw material, transportation problems, profits and losses (at times it reads like a stock prospectus). *Understanding the Big Corporations* does aid to an understanding, though it is a bit one-sided. There is less than one would like of the anti-social tactics of many of these corporations. But notwithstanding this objection (and the careless proofreading) it is an absorbing study of some corporations that play an important part in our every-day life. And through this study the reader will gain also an insight into the industrial life of the nation as a whole, for each of these eleven is linked up with other large corporations, some in their own industry and others outside it. F. A.

## Recent Non-Fiction

**THE BIBLE AND CHARACTER.** By W. H. Russell. The contents of this volume should make an appeal to every Catholic educator. It emphasizes the use that can and should be made of Scripture, particularly the New Testament, in the formation of teachers' characters. Catholic education aims to develop Christ-like individuals; hence the teacher personally should be Christ-like. Direct contact with Scripture, as pointed out by the Reverend author, will generate the qualities that make for the essential Christian character. (Dolphin Press. \$1.50)

**MARRIAGE.** By Bakewell Morrison, S.J. This is an up-to-date textbook meant for religious classes, especially for senior collegians. Father Morrison lays the foundation for his special discussion of marriage in two chapters dealing with morality in general and the Church's relation to it. His subject is discussed frankly but sacredly; some may think too frankly. The evils of adultery, divorce, and birth control are emphasized by including not only the supernatural but also the natural reasons against them. Each chapter contains topics and cases for criticism and discussion, and suggested reading matter. (Bruce. \$2.00)

**THE SPIRIT WORLD ABOUT US.** By Joseph Husslein, S.J. To develop a finer intimacy between the Faithful and their angel guardians is the chief scope of this discussion of the angel world. However, while keeping this devotional aspect constantly before the reader, Father Husslein includes in his interesting sketch the entire Catholic doctrine about spirits, good and bad. He is careful to authenticate his propositions by copious Scriptural and patristic citations, though he culls gems about the angels from many other sources. The volume is a refutation of Rationalism and Spiritualism. (Bruce. \$1.50)

**LIVING FOR GOD.** By John S. Middleton. This is a volume of notes prepared for the use of the clergy in their sermons for the coming year, officially adopted in the Archdioceses of New York and San Francisco and elsewhere. They have to do with the life of Grace in the Christian soul. It is intended that the ultimate aim of the sermons will be to form a thoroughly spiritualized laity from whom apostles of Catholic Action may be developed. The Reverend author assumes that in proportion as the Catholic's spiritual life is deepened so will he grow more enthusiastic for his Faith. (Kenedy. \$2.00)

## Recent Fiction

**MR. PINKERTON FINDS A BODY.** By David Frome. Mr. Pinkerton (an English edition of our own Caspar Milquetoast) becomes involved in a murder at Oxford, and it takes Inspector Bull, one of Scotland Yard's brighter boys, to extricate him. Recommended for its fine characterization and pleasant touch. (Farrar and Rinehart. \$2.00)

**THE BUDAPEST PARADE MURDERS.** By Van Wyck Mason. A disarmament conference. Munitions makers trying to wreck it. The leading peace advocate murdered on the Budapest Express. These bring about the latest entry of Captain North (of the United States Army Intelligence Service) into international intrigue. Fast and thrilling melodrama. Published January 4. (Doubleday, Doran. \$2.00)

**YEARS OF INDISCRETION.** By Maurice A. Hanline. It may be that the biography of a libertine can be interesting to readers with morbid curiosity for the pornographic, but for any who pretend to even a moiety of decency this fictional attempt to tell the life and doings and undoings of a rake has not even a doubtful excellence of being clever. (Macaulay. \$2.50)

**THE EMERALD PAWN.** By O. MacNamara. The strivings of Ireland's sons to free her from Elizabeth's tyranny. This historical novel vibrantly re-creates for the reader not only King Philip, James FitzMaurice, and the treacherous Countess of Desmond, but also gives an intimate picture of the martyrs whose cause has been postulated at Rome. Highly recommended. (Dublin: M. H. Gill. 7/6)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### A Critic Criticized

To the Editor of AMERICA:

Your esteemed contemporary, *Liberty*, through its movie department, seems not to agree with your excellent comment on "The Painted Veil." *Liberty's* worthy star sprinkler bestows only one star on La Garbo's latest effort. In fact, he considers the picture "merely dull." The plot to him is essentially false. The characters in the film "are merely three heels who succeed in messing their lives and a moving picture."

We may wonder by what standards this stellar critic judges the value of a movie. Unwittingly he affords us a clue when, after asserting that "there is not a sympathetically drawn person in the film," he offers this illuminating comment: "George Brent claims to be in love with Garbo but will not go to the trouble of divorcing his wife for her."

With criticisms of this type flourishing, it is no wonder that the cause of clean artistic movies encounters obstacles. In fear of drawing down editorial wrath upon my perverse head I suggest that AMERICA give us more reviews like its sane critique of "The Painted Veil."

Detroit, Mich.

WILLIAM P. GODFREY.

### Jack Jumps Out

To the Editor of AMERICA:

In Dr. Paulin's excellent article on "Character in the Catholic Schools," in the issue of AMERICA for December 1, 1934, he makes use of the argument which interprets Professor Heisenberg's "Principle of Uncertainty" as a demonstration of indeterminism in the external material world. This conclusion, frequently expounded by authors not expert in theoretical physics, is disowned by the men of science who speak with authority. The word *determinism* is *de facto* used in at least two senses. (1) It may mean the objective existence of efficient causality—given a certain set of antecedents, a particular consequent will inevitably follow. The "Principle of Uncertainty" has nothing at all to say about determinism taken in this sense. (2) In a second frequent use of the word, determinism signifies the possibility of predicting the outcome of an event from the knowledge of the antecedents. It is determinism of this sort which the "Principle of Uncertainty" rejects when dealing with an individual electron or the elementary quantum of action according to the methods of physical science. The uncertainty is in our minds, and it arises from the impossibility of investigating the minute processes of atomic physics without introducing a disturbance into the process itself. We cannot examine a jack-in-the-box without removing the lid; but when the box opens, Jack won't stay put.

Woodstock, Md.

LEO W. WELCH, S.J.

### Movies

To the Editor of AMERICA:

Everyone having the moral welfare of our people at heart, welcomes the present efforts to purify the moving-picture industry, and should do everything in his or her power to assist in the work of the Legion of Decency. In this connection I am taking the liberty to express two warnings.

There is a great danger in limiting our efforts to signing pledges, etc., without going to the foundation of things. Without an improvement in the moral character of our people, the effort will be fruitless, just as the closing of the red-light districts in our large cities about twenty-five years ago did not solve

a problem. I have often wondered if everything is done in our churches, schools, colleges, and homes that ought to be done by way of moral instructions and training.

The other danger lies in the responsibility the Church takes upon her shoulders in accepting and approving the work of the committees appointed to censor and list the pictures. Not a few persons are disappointed and shocked because of certain pictures being included under Class A or even B. For instance, I know of several adults who were scandalized to see "Bulldog Drummond Strikes Back" included in the official as well as other lists as "approved." In this picture, the greater portion of the comedy is supplied by questionable scenes. The snickering and raucous laughter on the part of the audience near me during these scenes left no doubt in one's mind as to what thoughts had been inspired.

Even "The Catpaw" is not without its "pot of flesh" in the night-club scene, and surely not in accordance with Christian modesty. Personally, I hope the crusade will meet with full success.

New York.

J. O. C.

### Catholic Films

To the Editor of AMERICA:

In answer to Mr. Frasc's letter in the issue of AMERICA for December 22 may I draw attention to the fact that his letter is, *per se*, an answer?

He asks "Why are there no Catholic films?" Later on his letter adds: "A universal art must be a Catholic art." Now: the Ten Commandments furnish the one, universal law. Ergo: every film that does not violate one of the Ten Commandments is a Catholic film. The Ten Commandments are the foundation stones of the Catholic Faith. What matter about a specific label; when did a label make an article more genuine? Quite recently, a film depicting the progress of the Church, written and arranged by recognized Catholic names, had a short life on Broadway. It was superb, but no money-maker, because it was labeled Catholic. Other creeds seem to have the money. Then why resort to labels; let the product sell itself!

There has been a Divine Amendment to the Ten Commandments. It is the Mass; and the word most significant of the Mass is sacrifice. Now you have the complete formula for a Catholic film. A story respecting the Ten Commandments plus sacrifice with its mighty connotations. There are many such. Find them; they need you!

Flushing, N. Y.

MARIE DUFF.

### Help for Mexico

To the Editor of AMERICA:

Your correspondent, the Rev. LaVerne F. Wilhelm, S.J., might be pleased to learn that following his suggestion our "Mary Janes" are invoking Our Lady of Guadalupe each day. We are making publicly a triduum in her honor by reciting the prayer from the Raccolta, printed in the issue of AMERICA for December 1, and on her feast will have the Mass said, in her honor, for Mexico.

Suffern, N. Y.

MOTHER MARY OF LOURDES,  
Convent of the Holy Child.

### Serious Books

To the Editor of AMERICA:

My appeal for books has brought me quite a number, but most of them are juvenile and fiction. I want to make the library a bit more important than that, as there is really a steady demand for more serious books. I find that for biography, history, etc., my people go to Lambach's Protestant Library. I wonder if I could interest some readers of AMERICA in my library? They might have the better books. I would be very grateful. My address is: Maria Auxiliadora Mission, Dansalan, Lanao, Mindanao, Philippine Islands.

Mindanao, P. I.

JOSEPH REITH, S.J.

## Chronicle

**Home News.**—It was reported on December 26 that President Roosevelt would recommend to Congress the appropriation of the necessary funds to complete the Senate munitions investigation. On December 21, the Committee had been informed that the War Department believed the munitions industry and not the Government must produce the major part of munitions required in wartime. On December 27 the FERA announced that States and local communities would be required to support the "unemployable" destitute (about twenty per cent of the total) from their own funds. President Roosevelt on January 1 wrote the Governor of Louisiana that PWA loans might be withheld unless legislation, sponsored by Senator Huey P. Long and recently passed, is repealed or clarified. The PWA withheld payments on Louisiana projects not already under construction. A Federal Judge in Kansas City on December 27 ruled that NRA code price fixing, even in inter-State commerce, was unconstitutional, since it destroyed fair competition. The trial of Bruno Richard Hauptmann on charges of murdering the Lindbergh baby opened at Flemington, N. J., on January 2. President Roosevelt on December 31 expressed himself as against immediate payment of the veterans' bonus. Writing to the commander of a Texas American Legion post, he said they did not need the bonus now, since the needy veterans were receiving direct relief from the Government; furthermore, that "a very definite and distinct preference" had been given to them in relief work. The bonus question appeared likely to receive early consideration by Congress, which convened on January 3. Representative Byrns, of Tennessee, was elected Speaker of the House at the opening session, which was devoted primarily to organization. Representative Bankhead, of Alabama, was elected Democratic floor leader at a caucus, which also voted to repeal the "discharge rule," under which 145 members could force the Speaker to take a vote on bringing a bill before the house, releasing a committee from any further consideration. Before the session, more than 2,200 bills had been filed with the House clerk. Senate rules prevented the filing of bills until the opening session. President Roosevelt prepared the several messages to send to Congress during its first week. His annual message on the state of the nation was delivered in person on January 4, the second day of the session, and messages on the budget, etc., were expected to follow during the next week.

**Attack on Mexican Catholics.**—On December 30 in Coyoacan, a suburb of Mexico City, a group of sixty-two Red Shirts fired on Catholics coming from Mass, killing five and wounding thirty. The Red Shirts were organized by Tomas Garrido y Canabal, former Governor of Tabasco, and now Minister of Agriculture in President Cárdenas' Cabinet. Garrido brought the Red Shirts to

Mexico City to attend the inauguration, and since then they had been making a vigorous anti-religious campaign. The Red Shirts confessed that they had gone to Coyoacan "looking for trouble." They were arrested, released, and then taken into custody again, to be held for trial. President Cárdenas issued a statement that those responsible would be "severely punished." Mexico's 1935 budget was greater than last year's by 7½ per cent, totaling 275,795,000 pesos. The War Department will receive the largest sum, 62,000,000 pesos; the public-education appropriation is the next largest, 48,000,000 pesos. In his New Year's message, President Cárdenas reiterated the determination to enforce religious laws strictly, and to carry out the Socialistic-education program. He commented on "insidious" propaganda from American critics of the Mexican Government, who were "conniving with spurious Mexicans."

**Japan Denounces Naval Treaty.**—On December 29 the Japanese Ambassador at Washington, Hiroshi Saito, filed with the State Department Japan's denunciation of the Washington naval treaty of 1922, the denunciation to take effect at the close of 1936. Statements were issued simultaneously by M. Saito and by Koki Hirota, Japan's Foreign Minister, to the effect that the national pride of their country demanded this step. Japan, however, desired naval reduction, being ready to go to half its present naval strength; and was opposed to any form of menace or aggression, and considered that no problem existed between itself and the United States. At the same time Secretary Hull, speaking for the United States, re-asserted the American position that peace and disarmament would not be promoted by equality of armaments regardless of the nations' "varying and different defensive needs." Peace was still our objective. Hopes were entertained, here and abroad, of an agreement between Great Britain and the United States which would counterpoise Japan's prospective predominance in the Orient, or bring Japan around to a new agreement.

**The Chaco Battlefront.**—Christmastide brought no peace to the 80,000 troops on the Chaco frontier. No truce was agreed upon this year, with the result that following Solemn Midnight Masses in various sectors, at which hundreds of the soldiers received Holy Communion, heavy fighting went on. La Paz reported that Paraguayan attacks on several fronts proved failures, though three days later a Paraguayan dispatch stated that 800 Bolivians had been killed and 2,000 captured. Bolivia was said to have called to the colors all males under forty-nine.

**Vatican City Reorganized.**—On the last day of the year the Pope issued a decree ordering the reorganization of the civil administration of Vatican City. The Marquis Camillo Serafini, Governor of Vatican City, was given complete legislative powers for a term of six months, and all functions, excepting only religious functions, were placed under his jurisdiction. The law ordered the annual



preparation of a budget, as in other States. It abolished the public-works commission, and instituted in its place a new technical commission. It divided the Governor's offices into four new departments: a secretariat, a department of public monuments, etc., and sections for economic and technical services. It established a public accountant's department and an Attorney General's office. The vastness and multiplicity of tasks to be accomplished was the explanation offered for this sudden reorganization of the civil administration.

**More Soviet Executions.**—Leonid Nikolayev, assassin of the Soviet leader, Sergei Kirov, and thirteen other members of the Communist party were executed on December 29, the total executions thus rising to 117. Trials were held without defense or prosecution counsel, behind closed doors. In the lengthy indictment two separate plots were alleged as directed towards the assassination of Joseph Stalin, Soviet leader. Complete silence enveloped the fate of Gregory Zinoviev and Leon Kamenev, former Bolshevik leaders, while the return of Leon Trotzky from France, where he remained in concealment, was demanded by the Soviet Government. Anti-Jewish riots were reported to have occurred in Leningrad and Moscow. In the meanwhile the abolition of the bread-card system went into effect January 1, and pay of factory workers was raised.

**Spanish Cabinet Changes.**—After Catholic Deputies, led by Sr. Gil Robles, had bitterly attacked Filiberto Villa Lobos, Minister of Education, for his policies on secondary education, the Minister issued a statement refusing to participate in the Government any longer. Since this was practical resignation, Premier Lerroux, with the approval of President Alcalá Zamora, named Joaquin Dualde to the post. Sr. Dualde was professor of law at the University of Barcelona. The Foreign Affairs Ministry was taken from Sr. Rocha and given to José de Velasco. At the same time a Governor General of Catalonia was named to take over the rule of the province during the suspension of the Catalan autonomy statute. This was Manuel Villadares, a Galician Liberal deputy. The press reported that Premier Lerroux was vigorously resisting the pressure put upon him by the Monarchists to abrogate entirely the autonomy of Catalonia, and it seemed certain that the suspension would be lifted whenever the Cortes deemed the time propitious. Drastic revisions, however, were expected in the statute, and it was thought that the Cortes would put the administration of the police, justice, and education departments into the hands of the central authority at Madrid. On December 28, the Supreme Court ordered the release of former Premier Azaña and of Luis Bello, his former secretary, deciding that there were no true grounds for indicting them on the charge of being implicated in the Catalan rebellion. Both men had been prisoners on a ship in Barcelona harbor since early last October. Sr. Azaña announced that he would retire permanently from politics. The Court, however, found that sufficient reason had been

presented by the Attorney General to indict Luis Companys, President of the Generalidad, together with other Catalan officials.

**Compulsory German Labor.**—An official announcement was promulgated declaring youths under twenty-five years of age could be employed only with the consent of the Labor Office. The Labor Office will issue passes only to those who have served with the labor army or with the regular army. Compulsory labor service was expected to go fully into effect by April 1. Chancellor Hitler held his first New Year's reception to the diplomatic corps as absolute head of the Reich. Msgr. Cesare Orsenigo, Papal Nuncio, spokesman for the diplomatic corps, emphasized the need of worldwide peace. Herr Hitler declared that no nation felt the urge to peace more deeply than Germany, but that the only way to assure it was "through honest cooperation on a basis of equal rights for all." A commercial treaty was signed with Chile. Miss Elsa Sittell, a New York girl who came to Europe to vote in the Saar plebiscite, was arrested for making disparaging remarks about Nazis and for casting doubt on Chancellor Hitler's Aryan background. She was later released.

**Mouthpiece Closes.**—The *Deutsche Zeitung*, mouthpiece of the Reich Minister of Agriculture, Richard Walther Darre, ceased publication. Dr. Darre's views in favor of State socialism were regarded as responsible for the paper's demise. The economic situation throughout the Reich was said to be improving. Dr. Robert Ley, chief of the German Labor Front, publicly declared that the twenty-fifth point of the original Nazi program, which called for a socialistic corporative State, was impossible of realization. The bazaar conducted in Berlin by the former Kaiser's wife was ridiculed by the Nazi press. Some Governmental concessions to Catholic associations were reported to be under discussion. Issues of two Catholic newspapers were suppressed and several priests were taken into custody by the police.

**Irish Citizenship Problems.**—When first introduced to the Dail, the Free State Citizenship bill, already passed by the Dail and awaiting the action of the Senate, was simple and clear in its enactments. The opinions expressed about it by J. H. Thomas, British Dominions Secretary, led the Fianna Fail Government to amend it so that it became an extreme separatist legislation, seeking to cut off the citizens of the Free State from that "common citizenship" in the British Commonwealth which they previously held. The changes introduced complexities in the statement of the bill and rendered its implications and applications confused, to such an extent that the Government had not been able to make clear its provisions, as against the accepted understanding of and procedure in regard to citizenship in the British Empire. The London Government contended that no act of the Free State legislature could deprive Irishmen of British citizenship, but the Free State practically declared Great

Britain a foreign country. The questions of passports, consular service, opportunities of university graduates in British services and the army and navy, and innumerable other questions remained to be adjusted as a result of the legislation.

**Tension in the Saar.**—The Saar frontier was closed at midnight on December 27 until after the plebiscite on January 13. Tension increased between the elements favoring and opposing the return to Germany. Sporadic outbreaks of disorder occurred, being held in check only by the international army. Father Bungarten, almost the last priest to be counted in the Nazi German Front fold, was said to have left their number. The Catholic Bishops of Paderborn, Fulda, and Hildesheim were reported as ordering prayers in their dioceses for the return of the Saar to Germany.

**Death of Cardinal Bourne.**—After a series of illnesses persisting during the past few years, His Eminence Francis Cardinal Bourne died piously in the Lord on January 1. He was born at Clapham in 1861, and after receiving his education at Catholic schools was prepared for the priesthood at St. Edmund's College, Ware, and at the University of Louvain. He was ordained in 1884, and consecrated Coadjutor Bishop of Southwark in 1897. Upon the death of Cardinal Vaughan, he was translated to the See of Westminster and made Archbishop in 1903. He was created Cardinal in 1911, the fourth in the Archdiocese of Westminster since the restoration of the English Hierarchy in 1850. During his long episcopate, he proved himself an able administrator and was responsible for the erection of many new churches in London and was the inspiration of great apostolic works that brought numerous converts into the Church. His influence as an English patriot was great, and the nation as a whole listened to his messages with deep respect. The Church in England was said to owe mainly to him the marvellous progress it has made since the World War.

**Schuschnigg Demands Peace.**—Social and political peace in 1935 constituted Austria's supreme goal, Chancellor Schuschnigg declared. He prophesied that the goal would be reached if Germany and the Communists abstained from interference in Austrian affairs. General Koerner, Socialist leader, was released from prison Christmas Eve. Stories of a movement to Protestantism were found to be without foundation. The proposed international pact guaranteeing the independence of Austria met with a favorable Austrian reaction. It was hoped that all neighboring nations, including Germany, would enter the agreement. Austrian official opinion appeared to favor acceptance by Hungary of the concessions offered by the Little Entente if Hungary would drop her demands for revision of the peace treaties.

**Security Council in Brazil.**—At the last Cabinet meeting of 1934 President Vargas announced the creation of a Higher Council of National Security. Its function

is to deal with all questions relating to national security, and it was apparently aimed at Communistic and Fascist activities. Its first action was directed towards settling the post office and telegraph strikes. Negotiations continued towards a Brazilian-United States commercial treaty, though on January 2 the outlook for this was discouraging in view of rumors that Brazil was suspending services on its foreign debts, in accord with the 1934 Aranha funding agreement. The Minister of Finance was authorized to undertake credit operations up to 300,000 contos (quoted \$8.25) to meet the budget deficit.

**Colombia and the Leticia Pact.**—Though President Lopez prolonged the special session of Congress in the hope that the Rio de Janeiro pact settling the Leticia dispute with Peru would be ratified according to the provision that this was to be done before December 31, the Senate refused to give the treaty its approval. It was maintained that ex-President Olaya had authorized Article II of the pact without consulting the Advisory Board of Foreign Relations. Conservatives criticized the notes of the United States and Brazil favoring ratification as an infringement of the jurisdiction of the Colombian Congress to decide the question.

**The Budget in Argentina.**—With the close of the year the Chamber of Deputies passed the 1935 budget authorizing expenditures fourteen-per-cent higher than in 1934 and totaling 904,939,500 pesos, the peso being worth approximately twenty-five cents. The vote allowed expenditures of 60,000,000 pesos, more than the Finance Minister requested. The Chamber also passed several new tax measures to increase revenue. On December 29 a reciprocal trade treaty was signed with Spain.

**Jugoslav Fascists United.**—Four Jugoslav Fascist movements united on December 27 under the title of the Jugoslav People's Movement, under the leadership of Dr. Demetrius Lyotitch, a former Minister of Justice. The attitude towards the movement of Premier Jiftitch was as yet unknown.

Next week's issue will be an international number, and three articles of great importance by recognized experts will appear:

J. V. Jacobsen, who has just made intensive studies in Mexico, will write of "The Downfall of Education in Mexico."

James A. Magner, whose articles on Spain have attracted wide attention, will tell of the efforts being made there to restore education, in "The Restoration of the Schools in Spain."

G. M. Godden, internationally known as an informed writer on Russia, will complete the picture in "Education of the Godless in Russia."

As a startling pendant to these articles, G. K. Chesterton will give the fifth of "My Six Conversations," in a paper entitled, "The Collapse of Materialism."